

॥ Śrī Hariḥ ॥

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# For Salvation of Mankind



Swami Ramsukhdas

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tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā	tvameva	
tvameva	vidyā	draviṇaṃ	tvameva	
tvameva	sarvaṃ	mama	devadeva	
त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च	सखा	त्वमेव ।	
त्वमेव	विद्या	द्रविणं	त्वमेव	
त्वमेव	सर्व	मम	देवदेव ॥	

=====Swami Ramsukhdas=====



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॥ Shri Hari ॥

## **FOREWORD**

Several books of revered Swami Shri Ramsukhdasji Maharaj have been published in Hindi and some of them have been translated into English. He emphasises the fact that the only aim of a human being is to attain eternal peace or bliss or God-realization. This book is the collection of twenty articles taken from different books which are invaluable for mankind. These articles are very useful for the followers of all religions whether they are Hindus or Budhists or Jains, or Persians or Jews or Christians or Muslims. This book is a good guidance for those strivers who want to attain salvation or God-realization. Readers are requested to study this book seriously themselves and also inspire others to study it.

—Publisher

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॥ Shri Hari ॥

## 1. The Gist of All Spiritual Disciplines

The very image (nature) of all beings is Existence or Divinity. That Divinity is in the form of truth, consciousness and bliss solidified. That Divinity ever remains the same, immutable and detached. When a man forgets his very image (the self), he assumes the identification of the self with the body. This assumed relationship of the self with the body is of three kinds—1. I am the body, 2. The body is mine, 3. The body is for me.

We perceive only two things—the perishable (insentient) and the imperishable (sentient). The two are totally different from each other. In the Gītā they have been named body and soul, perishable (Kṣara) and imperishable (Akṣara), and Kṣetra (field) (body) and Kṣetrajña (knower of the field) (soul) etc. Saints have named them ‘Not’ and ‘Is’. The self is sentient, imperishable and ‘Is’ while the non-self is insentient, perishable and ‘Not’. ‘Is’ is ever attained while ‘Not’ is acquired and lost.

There is a vital fact that by perceiving ‘Is’, pure (real) ‘Is’ is not perceived but by perceiving ‘Not’ as ‘Not’, real ‘Is’ is perceived. The reason is that when we hold ‘I am a pure, enlightened and liberated soul’,

we have to apply our mind and intellect and thus with 'Is' there is also 'Not' in the form of mind and intellect. But when we hold the 'Not' as 'Not' that 'I am not the body', 'the body is not mine' and 'the body is not for me', our mind and intellect also go with 'Not' and pure (real) 'Is' remains. For example—having removed rubbish with the broom, the broom is also thrown away and then the neat and clean house remains. It means that when we think with our mind and decide with our intellect 'I am soul', we have our connection with the disposition. But when we hold 'I am not the body', we get detached from both the body and the disposition and the pure self as Divinity remains. Therefore in self-realization the negative means is important. In the negative means it is necessary for a striver to accept three facts—'I am not the body', 'the body is not mine' and 'the body is not for me'. So long as a striver holds, "I am the body and the body is mine and for me", he may study and listen to a lot of gospels and may preach them to others, he will neither attain peace nor salvation. Therefore at the beginning in the Gītā the Lord has laid special emphasis for a striver on the fact that he (the self) is not the body which undergoes changes, birth and death.

### **I am not the Body**

First of all a striver should clearly understand the fact that he is Divinity (divine entity), not the body. We declare that 'I am the same today who was in



childhood'. As far as the body of the childhood is concerned, it has undergone so much of change that it is difficult to recognize it, but I (the self) am the same. In childhood I used to frisk, then I studied and now I have a job. Everything has changed but I am the same. It means that the body, which undergoes a change continuously, is not the self. The self undergoes no change at all.

Till now we have acquired numberless bodies and they have been left but we remain the same. At the time of death the body will be left here but we'll go to other wombs, to other worlds such as heaven and hell etc., or we'll attain salvation and go to the Abode of God. It means that our entity (existence) does not depend on the body. The body may increase or decrease, it may become weak or strong, young or old, may live alive or die but our divine entity remains the same. When we live in a house, we don't become the house. The house is different from us. The house remains there and we go away leaving it there. The body turns into ashes when it is burnt but we don't turn into ashes. In the Gītā the nature of the self has been mentioned as follows—

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥  
 अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
 नित्य सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

(Gītā 2/23-24)



‘Weapons can’t cut the soul (self), nor can fire burn it, water can’t drench it, nor can wind make it dry. This soul is uncleavable, incombustible, it can neither be wetted nor dried. It is eternal, all-pervading, stable, constant and everlasting.’

It means that the division of the kaleidoscopic body is totally different from that of the uniform self. The self is not tainted with anybody, therefore the self in the Gītā has been declared as all-pervading by the expressions—‘येन सर्वमिदं ततम्’ (2/17) and ‘सर्वगतः’ (2/24). It means that the self is not confined to a body but is all-pervading.

The body is formed on the earth (in the womb of the mother), walks about on the earth and merges in the earth after death. After death it assumes three forms—if it is burnt, it turns into ashes; if it is buried, it turns into earth and if it is eaten by animals, it turns into excrement. Therefore the body is not important but the self is important.

Though the self rather than the body exists yet a striver commits a mistake that first he perceives the body and then perceives the self in the body; first he perceives the appearance and then perceives the reality. How long will this applied polish last? A striver should think over whether the soul (self) or the body first existed. If we think over it, it is proved that the soul exists first and the body is formed later. Therefore our sight should first be turned to the self, not to the body.

As a dining room is the place (room) where meals are eaten, so is this body the place where pleasure and pain are experienced. He, who experiences pleasure and pain, is not the body, but the self which identifies itself with the body. The place of experience is different from the experiencer. The body is like the garment which is different from us. As by changing numerous clothes, we don't become numerous, we remain one and the same, similarly by acquiring numerous bodies in numerous wombs, we (the self) remain the same. As by discarding old clothes we don't die and by wearing new clothes we are not born, similarly by casting off old bodies, we don't die and by acquiring new bodies we are not born\*. It means that the body is born and it dies but we are not born nor do we die. If we (the self) die, who will bear the fruit of sinful and virtuous actions? Who will go to different wombs and to heaven and hell? Who will be bound? Who will be liberated? Our life does not depend on this body. Our age is very long—beginningless and endless. We are not born at the time of new creation nor do we die at the time of final dissolution, but we remain the same—  
'सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च' (Gītā 14/2).

Our nature and the nature of the body are totally different from each other. Neither have we union with the body nor does the body have union with us. As

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\* वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ (Gītā 2/22)

the body lives in the world, likewise we don't live in the body. There was never our union with the body, nor is, nor will be nor can be. In fact we don't need the body. Even without the body, we live in bliss. It means that without the body, we don't lose anything. Till now we have acquired and cast off numberless bodies but has it made any difference in our existence? What loss have we sustained? We have remained the same—'भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते' (Gītā 8/19).

All people realize the absence of body, senses, mind, intellect and ego but no one ever realizes the absence of the self. For example in sound sleep we realize the absence of the body etc. But we don't say that I didn't exist in sound sleep, I died. The reason is that even in the absence of the body etc., we existed. So when we are awake, we say that I slept so soundly that I knew nothing. It means that we existed the same in sound sleep. It proves that our existence does not depend on the body, senses, mind, intellect and ego. All—gross, subtle and causal bodies cease to exist but the self never ceases to exist.

Our self is naturally detached—'असङ्गो ह्ययं पुरुषः' (Bṛhadāraṇyaka. 4/3/15), 'देहेऽस्मिन्पुरुषः परः' (Gītā 13/22). Therefore we in spite of having assumed our affinity and attachment for the body, infact remain untainted and unattached. Therefore the Lord declares—'शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते' (Gītā 13/31) viz., the self, in spite of dwelling in the body neither acts nor is tainted. It means that the self, when it assumes itself

to be bound, is, infact liberated. The bondage is assumed while liberation is axiomatic. As darkness and light can't meet together, similarly the body (insentient, perishable) and the self (sentient, imperishable) can't meet together. The reason is that the body is a fragment of the world while we are fragment of God.

One vice or virtue reveals itself in different forms according to the situation. To attach more importance to the body than the self viz., to assume the body as the self is the root vice (evil) which gives birth to all evils. To attach more importance to the self (Divinity) is the root virtue which gives birth to all virtues.

Arjuna at the beginning in the Gītā asked the Lord to instruct him how to attain salvation 'यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे' (2/7). In response to this question the Lord first of all described the body and the self. It proves that the man who wants to attain salvation, for him it is necessary to realize 'I am not the body'. So long as a striver holds that 'I am the body', he may listen to so many gospels or preach them to others and may practise spiritual discipline, he will not attain salvation.

In human body there is predominance of discrimination. Therefore only a human being can possess this discrimination 'I am not the body'. Identification of the self with the body is not humanity but it is beastliness. Therefore Śrī Śukadevajī Mahārāja tells Parīkṣit—



त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि।  
न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि॥

(Śrīmadbhā. 12/5/2)

‘O King! Now give up this beastliness that you will die. The body had no existence in the past, it was born later and then it will die but it is not a fact that you (the self) were non-existent in the past, you were born later and then you will die.’

The body never remains uniform while the self never changes, it always remains uniform. The body did not exist before birth, will not exist after death and at present also it is dying every moment. In fact when the body comes to the womb, the process of dying (death) begins. At the death of boyhood, youth ensues. At the death of youth, old age ensues. At the death of old age, the soul acquires another body—

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।  
तथा देहान्तर प्राप्तिर्धीरस्तत्र न मुह्यति॥

(Gītā 2/13)

Boyhood, youth and old age—these three states (stages) are of the gross (physical) body while attaining another body after death is the stage of the subtle and causal bodies. At the death of the body, the gross body is left but the subtle and causal bodies accompany the soul. Unless a man is liberated, his affinity for the subtle and causal bodies persists. It means that the self transcends the gross, subtle and causal bodies and their states. The body and its states change but the

self remains the same. Birth and death are related with the body, not with the self. The age of the self is beginningless and endless, within which numerous bodies are born and die. Our independence and detachment are axiomatic. It is because of detachment (untaintedness) that in spite of acquiring numerous bodies we remain the same, but it is because of the assumption of attachment to the body that we acquire numerous bodies. The assumed attachment does not stay but we catch hold of new attachment. If we don't catch hold of the new attachment, salvation is axiomatic.

At the death of Bāli, Lord Śrī Rāma tells Tārā—

तारा बिकल देखि रघुराया । दीन्ह ज्ञान हरि लीन्ही माया ॥  
 छिति जल पावक गगन समीरा । पंच रचित अति अधम सरीरा ॥  
 प्रगट सो तनु तब आगें सोवा । जीव नित्य केहि लागि तुम्ह रोवा ॥  
 उपजा ज्ञान चरन तब लागी । लीन्हेसि परम भगति बर मागी ॥

(Mānasa, Kiṣkindhā. 11/ 2-3)

‘When Lord Rāma saw Tārā perturbed, lamenting the death of her husband, He having removed her ignorance, imparted her knowledge of the perishable nature of the body and the eternal nature of the soul. He told her, “this body consisting of the five subtle elements—earth, water, fire, ether and air, is lying before you while the soul is eternal. So why do you lament?” When she came to know the real nature of the body and the soul, she bowed to the Lord’s feet and she prayed to Him to grant her the boon of having supreme devotion to Him.’

Space, time, objects, persons, states, circumstances and incidents etc., all change but we don't change. We constantly remain the same. The three states of wakefulness, sleep and sound sleep change but we remain the same in the three states. Therefore we know the three states and their change (beginning and end). From gross viewpoint there is an illustration. We came from Haridwāra to Rāyawālā and from Rāyawālā to Ṛṣikeśa. Had we lived only either in Haridwāra or Rāyawālā or Ṛṣikeśa, how could have we come from Haridwāra to Ṛṣikeśa? Therefore we are not the permanent residents viz., parts either of Haridwāra or Rāyawālā or Ṛṣikeśa but we are different from them. Haridwāra, Rāyawālā and Ṛṣikeśa are different but we (the self), the knower of the three are one and the same. Similarly we remain the same in all states. Therefore we should perceive the uniform self instead of perceiving the changing body (world)—

रहता रूप सही कर राखो, बहता संग न बहीजे ।

As the gross, subtle and causal—these three bodies are not ours, so are the actions performed with the gross body, thinking (reflection) performed with the subtle body and steadiness and trance experienced with the causal body, not ours. The reason is that every action begins and ends. Every thought appears and disappears. After steadiness there is unsteadiness (volatility) and there is deviation (relapse) from trance. Action, thinking (reflection), steadiness and trance—

no state persists continuously. They appear and disappear but we (the self) never appear and disappear, we exist continuously.

Think over, when no body in eighty-four lac forms of life remained with us, how will this body remain with us? When eighty-four lac bodies did not remain 'I' and 'Mine', how will this body remain 'I' and 'Mine'?

### **The Body is not Mine**

In infinite universes there are infinite things but out of them even a single straw is not ours, then how can this body be ours? This is a rule that the thing, which is acquired and lost, is not ours. The body has been acquired and will be lost, therefore it is not ours. Only that thing can be ours which ever remains with us and with which we ever remain. Had the body been ours, it would have stayed with us forever and we would have stayed with it forever. But the body does not stay with us even for a moment and we don't stay with it.

One thing is really ours and one thing we have only assumed as ours, God is ours because we are His fragment—'ममैवांशो जीवलोके' (Gītā 15/7). He never separates from us. But the body is not ours, we have assumed it as ours. As in a play a person plays the role of a king, another that of a queen and the third one that of a constable; they are not real king, queen and constable, but they are playing the role in the



drama. Similarly this body is ours in order to perform our duty on this world-stage, actually it is not ours. We have committed the blunder that we have forgotten God Who is really ours and we have assumed the body as ours which is not ours. The body whether it is gross or subtle or causal, totally belongs to Prakṛti (Nature). We are bound to the world only because we have assumed it as ours.

Being the fragment of God, we are identified with God while the body, being the fragment of Nature, is identified with Nature. To consider the Lord, Who is identified with us, separate from us and to regard the body, which is different, as identified with the self, is the root of all evils. Because we have regarded the body which is not ours as ours, so the Lord Who is really ours is not perceived as ours.

This is the experience of all of us that we have no control over the body. We can't change the body as we desire, we can't make it young from old, healthy from ill, strong from weak, fair complexioned from dark complexioned, good looking from bad looking and we can't make it immortal by saving it from death. In spite of our best efforts, against our wish the body becomes ill, it becomes weak, it becomes old and also it dies. To regard the body, over which we have no control, as ours is mere foolishness.

### **The Body is not For Me**

The body is perishable while the self is imperishable.

For the imperishable Reality, there can be only the imperishable thing. How can the perishable be for the imperishable? How can the perishable be of any use to the imperishable? How can the last night of the dark half of a month be of any use to the sun? The worldly things such as the body etc., are of use only to the world, they are of no use at all to us (the self). Therefore in infinite universes there is not a single thing which is ours and which is for us. Therefore the body is for me and is of benefit to me—this is merely a false notion.

The body is the means (instrument) to perform an action and an action is only for the world. For example when a writer wants to write, he holds a pen and he leaves the pen when he stops writing. Similarly we should accept the body while we perform actions with it and should get detached from the body when the action is finished. If we do nothing with the body, what is the need of the body? If we do no action, there is no utility of the body. The body is to serve the family, the society and the world, it is not at all for one's own self. The action done with the gross body, reflection done with the subtle body and steadiness and trance experienced with the causal body are not for us. Neither action nor reflection nor steadiness nor trance is of any use to us. All of them belong to Nature and are of use to the world. The self is different from them.

Had the body been for us, having acquired it we


would have been satisfied, we would have not desired to acquire anything else and we would have never separated from the body, it would have always lived with us. But it is the experience of all of us that having acquired the body, we are not satisfied, our desires don't come to an end, we don't attain perfection and moreover the body does not stay with us forever, it deserts us. Therefore the body is not for us.

There may be a doubt when the body is not for us, then why has the human body been glorified in the scriptures? The clarification is that infact this is not the glory of human body (shape) but it is the glory of discrimination which a human being possesses. The name of this shape (form) is not human being but a human being is he who possesses this discriminative power. The brain of the human body has been formed (moulded) in a special manner in which the discrimination between the real and the unreal, what ought to be done and what ought not to be done viz., sanction and prohibition can be specially revealed. Other bodies don't possess such a brain. The brain of other beings (animals etc.) is confined to the sustenance of the body. Therefore 'I am the body', 'the body is mine' and 'the body is for me'—this anti-discriminative relationship can be renounced only by a human being.

The assumption of regarding the body as 'I', 'mine' and 'for me' is the anti-discriminative relationship. By having this anti-discriminative relationship, no striver

can attain divine perfection. By having affinity for the body, a striver may undergo austere penance, experience trance, wander in different worlds and spheres or perform virtuous deeds such as rituals and charity etc., but he can't be totally free from bondage. But as soon as he renounces affinity for the body, his bondage perishes and he realizes Divinity. Therefore without renouncing the anti-discriminative relationship a striver should not feel relieved. If we don't renounce our assumed relationship with the body, the body will certainly desert us. So what is the difficulty in renouncing that (body) which will renounce us? A striver may follow any spiritual discipline, he will have to accept the truth—"I am not body, the body is not mine and the body is not for me." The reason is that assumption of our relationship with the body is the main bondage or evil which gives birth to all evils.

The body belongs to the world. To regard the worldly thing (body) as 'I', 'mine' and 'for me' is dishonesty and the punishment for this dishonesty is the great suffering in the form of birth and death. Therefore it is the duty of a striver that he with honesty should offer the thing of the world to the world by regarding it as of the world and offer the self, which belongs to God, to God by regarding it as God's. By doing so the human life becomes fully meaningful (successful).





## 2. Acceptance of the Truth Leads to Salvation

The unchanging or imperishable and the ever changing and perishable, are the only two things that humans come across in life! The Self that is the essence of existence is imperishable, and the body and world, which are ever changing, are perishable. Regarding the subject of the essence, the following verses are mentioned in the Gītā and the Rāmāyaṇa:

ममैवांशो जीवलोके जीवभूतः सनातनः ।

(Gītā XV.7)

“The Ātman behaving as an individual in this world, is My own eternal part.”

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara. 117.1)

Significant point here is that our essential relationship is not with body-world; rather, as the individual self being a part of the Lord, our essential relationship is with the Lord alone. There is a fundamental error implicit in the assumption that regards the self as belonging to the world and the world as belonging to the self; we have established an erroneous relationship with this body-world.

Being a part of the Supreme (Paramātman), in reality

the self can never be distant from the Supreme, and can never be one with this ever changing world; this is an established principle. Our relation with the Paramātmān (Supreme Consciousness/Lord) can never be severed and we can never establish a permanent relation with this inert body/world. It is indeed a major mistake that we do not consider our relationship with the Paramātmān (the Supreme Lord), which is real, and instead, establish unreal relationship(s) with the world. If, on the one hand, we accept that “we belong to the Lord and the Lord belongs to us”, then “the world does not belong to us” would become clear. If, on the other hand, we accept that “we do not belong to the world and the world does not belong to us”, then, “the Lord belongs to us” would be established. The important point is to accept any of these two things.

Please consider, whether there can be oneness or identity, between this inert and ever changing world and one’s self (consciousness). If there cannot be, then please accept the fact that, essentially, there cannot be a real identity or relationship between our self and this world. Acceptance of the oneness of the self with this world is a mistake; if we understand this mistake inwardly, then everything would be all right over a period of time. Identification of the self with the inert world is a losing premise and there is absolute gain in non-identification of the self with the world.

The truth is that body does not remain with us.

How can a thing that is not really ours remain with us? The Lord is our own, He is ever close to us and we are never distant from Him; how can He ever leave us? Body, objects, money, property, house etc., are perishable; these things cannot remain with us and we cannot remain with them. However, whether we know the Lord or we do not, there cannot be any separation between our self and the Lord. Bodies—gross, subtle and causal, belong to Prakṛti (nature) and whether we consider our self as good or bad, we belong to the Lord. If this is understood, then one is liberated in the present, as our bondage is due only to this identification with perishable objects.

**Q.** Despite the intellectual understanding of this teaching, we are unable to inwardly accept it; what should be done?

**A.** Please consider if the acceptance of a fact is correct or its non-acceptance. If acceptance is considered as correct, then what stops it? If there is a beneficial teaching, one should accept it, even forcibly—it becomes simpler after acceptance. Basically you do not like to accept the fact inwardly—in my opinion, this is basically due to a desire for enjoyments and pleasures. Due to this desire for pleasures, the fundamental truth is not accepted. Please forcefully accept the fact that you belong to the Lord and that Lord belongs to you. When even the body is also not really yours, then what in the world can be yours?

**Q.** Objects in the outside world form impressions on our minds, thus affecting us; what should one do in such situations?

**A.** Do not value the impressions. When a likeable thing is recognised, there is a desire in the mind to get it. Even when such an impression is formed, there should be this inner knowledge that nothing belongs to us. Instead of giving importance to the impression of the objects, one should value the fact of this inner knowledge. By considering impressions as significant, you lose sight of the real fact. Make a determined resolve right now, that you would no longer accept the impressions, but accept the reality from now on. Consider also that impressions take place sometimes, not all the time; but if you consider them as permanent, this is a mistake. In truth you are not the body; the body of childhood is no more, but yourself is the same. Therefore kindly do not give any significance to the impressions, one should be impressed by the truth/reality, if an impression of unreal is formed, it should not be valued. The truth is that we are not the body and the body is not ours.

On the path to liberation or in the movement towards the Lord, gross, subtle and causal bodies are not helpful. Body is of use to the family, society or the world, it is of no use to the self. Thus keep the body busy in the service of the family, society and world; this is an extremely important point, if you



accept it you would be ever happy. There is a plain misconception that body would be beneficial to us.

Gross, subtle and causal bodies are of no use to the self—understanding this fact leads to immense welfare. The gross body performs actions, thoughts occur in the subtle body and steadiness or Samādhi (trance) is a function of the causal body. Actions, thoughts and steadiness or Samādhi are not of the self, therefore one should not depend upon these. Fundamentally the useful thing for you is non-entertainment of any thoughts. In many scriptures Samādhi has been highly glorified, however even Samādhi is of no use to the self. Neither actions, nor thoughts nor trance is of any use to the self; similarly concentration, Prāṇāyāma (breath control) and awakening of Kuṇḍalinī are useless for the self. Self is different from all these things which are of different class, as all of these are products of Prakṛti whereas the self is a part of the Paramātmān. Your oneness is with the Lord. Whether you have faith in monism (Advaita) or dualism (Dvaita), whether you follow the Yoga of knowledge or of devotion, at least accept the fact that this body is of no use to the self, which has no relationship with the body.

If an impression of the world is formed on the mind, ignore it and do not accept it, thereby it would go away. By giving significance to the impressions of the world, you are depriving yourself of great

benefit. So, if impressions are formed let them be, but understand correctly that impressions are not real. Unreal objects can only have unreal impressions, how can they be real? Somebody cheats you of money because you become gullible, cheat's impression gets you enchanted, only then are you cheated. Similarly getting impressed by things of the world is stupid and is clearly getting cheated.

A very significant point to consider here is that impression is formed only in the body, senses, mind, intellect, and not in the self. Objects can affect other objects, which are of similar type; thus impression is never formed on the self, which is of a different class altogether. Body and the world are inert, whereas the self is sentient. How can inert affect the sentient? Inert can only impress upon the inert (body)—this is the truth; accept it right away and there would be clarity!

Because of eyes, impression of sights is perceived; because of ears, sounds are heard; the significant point here is that objects of similar type affect each other. Hence, whatever impression occurs, do not consider it as real. The essence of the self is not affected by anything—it is entirely untouched:

“असङ्गो ह्ययं पुरुषः” (Brhad. Up. 4.3.15)

If mind-intellect are affected, let them be affected. Mind and intellect are not of the self—these have the same constituents as the objects that impress.

**Q.** Then why is it that self becomes happy or sad?

**A.** By considering that mind and intellect are its own, the self is considered to be happy or sad. Mind and intellect are not of the self, but belong to Prakṛti (nature), whereas the self is a part of the Paramātmān (Absolute consciousness). It is a mistake to consider one's self as happy or sad when mind-intellect are affected. In reality the self does not get affected at all, and remains as it is. Please analyse if the self really gets affected by happiness or sorrow, then how could it remain changeless and homogeneous? Self is never affected but it is presumed to be affected, as presently you have a firm notion that mind-intellect are yours—which are really never yours. Mind-intellect belong to Prakṛti and objects of Prakṛti alone affect its other objects.

**Q.** What if due to the effect of an object, an inappropriate action takes place?

**A.** What difference does it make to the self if an action happens? If you carefully examine, you would find that the self does not get affected. But the problem is that you become one with the actions. It is only by considering mind-intellect as your essence that you say that you got affected. Mind-intellect are not yours, on the other hand they belong to Prakṛti:

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

(Gītā XV.7)

Your self does not consist of the mind-intellect; rather, it is a part of the Supreme consciousness (Paramātmān):

“ममैवांशो जीवलोके” (Gītā XV.7)

Therefore effects/impressions of objects are upon the mind-intellect alone and never upon the self, which ever remains as it is:

“समदुःखसुखः स्वस्थः” (Gītā XIV. 24)

A person established in Prakṛti alone becomes subject to happiness and sorrow:

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।

(Gītā XIII. 21)

If mind-intellect are affected let them be, impressions on them do not touch the self, so why get involved? Do not give significance to the impressions, do not accept them in the self. You are established in the self. Impressions cannot reach the self; how can an impression which is an object (unreal, not being permanent), reach the real (self)? Real is ever uninvolved with the unreal.

You have no relation with mind-intellect, whether these are apparently yours or a dog's. If a dog's mind-intellect get affected, then do you become happy or sad? As a dog's mind-intellect are not yours, similarly what is considered as your mind-intellect are also not yours. Considering mind-intellect as yours is a fundamental error. By considering mind-intellect as yours you freely suffer sorrows.

Another very significant point to note is that in the separation between us and the Paramātmān (Supreme consciousness), there is no 'curtain' of inertness, rather

the 'curtain' is due to our presumed relationship with the inert. I have not come across this vital point in books or scriptures, rather, in a particular situation in the company of saints. Hence one can reach perfection by accepting the fact that "I" does not have any relationship with body-senses-mind-intellect."

**Q.** What practices one has to undertake to get rid of this relationship with inert?

**A.** It is not a matter of practising something. Relationship with inert world does not dissolve by practice, on the other hand, Viveka (discrimination) and Vicāra (right thinking) are helpful in severing of the presumed relationships with the inert. If you give due respect to your conclusions based on discrimination, then this relationship can be severed in the present. You need both knowledge and faith—"we do not have a relationship with inert," this is 'knowledge' and "our true relationship is with the Lord," this is 'faith'. Inert would not have any effect if it is well known that—nothing in the infinite cosmos can be called ours. Practice does not produce this knowledge, but right discrimination can produce this result in an instant. Self does not get affected, the self is as it is. Actually, liberation is the nature of the self, and it is effortless. Liberation does not come about, it is. That which comes about, goes away and that which always is, never goes away.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

(Gītā II.16)



‘Non-existence never is and existence is never non-existent.’

You consider impressions as real, which are unreal or false. Self does not have any relationship with mind-intellect.

Someone asked Swāmī Śaraṇānandajī, “what is Kuṇḍalinī?” He answered that “I do not know what Kuṇḍalinī is, but I surely know that I do not have any relation with Kuṇḍalinī.” Whether Kuṇḍalinī is dormant or awake, what connection has it with the self? Similarly, the self does not have any connection with this body or the world. Therefore do not give any importance to their impressions. This would not come about by practising, practice is useful to produce something new; for example if someone wants to do rope-walking, practice is necessary. However in the knowledge of the real, practice is not helpful; if right discrimination is respected, self-perfection is in the present.

You only need to remember that yourself does not have a relationship with inert objects, as they come from Prakṛti (nature) and yourself is a part of the Paramātmā (Supreme Consciousness). How can objects that are subject to creation and destruction, affect the eternal? Impressions do not reach the self, which is Asaṅga. Steadiness and Samādhi also do not belong to the self, being products of the causal body. Yourself is different from the causal body. In Samādhi there are two states: trance and disturbance; in the self there are not

two states, one is effortlessly rooted in the self, which is the natural state—your essence is pure existence.

The conclusion is that inert and sentient do not meet and it is not possible for them to meet. Relationship between inert and sentient is false. As the night of new moon cannot meet with the sun, inert cannot meet with the sentient.

**Q.** If the relationship between inert and sentient is false, then why so much difficulty in dropping it?

**A.** Even though relationship between inert and sentient is false, you find it difficult to drop, as you have given undue significance to it. Therefore, from today itself start giving due respect to discrimination, and truthfully accept the fact that our relationship is with the Paramātmān and not with the inert things.

With respect to human body, there is a desire for enjoyership, with respect to the essence of the self there is a desire for knowledge and with respect to the Paramātmān (the Supreme Lord) there is a desire for Love. Body is not ours, so any desire for enjoyership is not ours but is due to error. However desire for knowledge and love is really ours and not due to an error. Hence using the body in selfless service of others or burning desire for self-knowledge, both lead to eradication of error. Once the error is removed, desire for objects of enjoyment vanishes and desire for

self-knowledge is fulfilled—this is liberation. Then hope for the Love of the Paramātman—the Supreme Lord, of Whom self is a part, is awakened. All individual souls are part of the Paramātman, the Supreme soul, therefore Love of the Lord is the final and universal desire. Liberation is a means and Love is the end. As the vapours moving out of ocean due to solar radiation complete their journey only after merging back into ocean, similarly individual soul which is a part of the Paramātman (the Supreme Consciousness) does not complete its journey till Love is achieved. Once this ultimate Love is awakened, this human life is fulfilled and nothing more remains to be done.



### 3. Three Easy Paths for Salvation

The Lord declares—

योगास्त्रयो मया प्रोक्ता नृणां श्रेयो विधित्सया।  
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित्॥

(Śrīmadbhā. 11/20/6)

‘For those people who want to attain salvation, I have mentioned three Yogas (Paths or Disciplines)—Jñānayoga (Discipline of Knowledge), Karmayoga (Discipline of Action) and Bhaktiyoga (Discipline of Devotion). Besides these three there is no other path for salvation.’

In fact every human being is a striver. The reason is that the being, while wandering about in eighty-four lac forms of life, has been bestowed upon this human body only to attain salvation. The structure of the human body is not really a man, but a man is he who can discriminate between the real and the unreal, what ought to be done and what ought not to be done. This discrimination is beginningless and has been bestowed upon a man by God. By attaching importance to discrimination a man may become Jñānayogī, Karmayogī or Bhaktiyogī and can easily attain salvation. The body which is acquired and lost is not called a man. The body is a means to perform an action and its use is only to serve others. But when he regards the body,

objects, ability and power etc., which are acquired and lost as his and for him, then he is not a Yogī but a Bhogī (pleasure-seeker). A pleasure-seeking person suffers himself and causes suffering for others because it is a rule that a sufferer causes others to suffer.

This human body has been bestowed upon a man so that he may attain salvation, therefore no man should be disappointed as far as attainment of salvation is concerned. Every man has the birth-right to attain God. Being a striver every man is free and able to attain his goal. First of all for him it is necessary that having known his aim, he should accept that 'I am not a worldly minded man but I am a striver'. I am a woman, I am a man, I am a Brāhmaṇa (member of the priest class), I am a Kṣatriya (member of the warrior class), I am a Vaiśya (member of the trading class), I am a Śūdra (member of the labour class), I am an Antyaja (member of the lowest class), I am a celibate, I am a householder, I am a man of retired order, I am a recluse—these assumptions are helpful in dealings but are obstacles to God-realization. These assumptions pertain to the body. God is not realized by the body but He is realized by the striver. The striver is unmanifest. When a man accepts that he is a striver, naturally anti-spiritual path or practice is given up by him. The anti-spiritual path is to accept the body, objects, ability and power etc., which are acquired and lost, as his own. It is necessary for every striver to reject this anti-spiritual path.



The world, the soul and God—besides these three there is no other entity. In the Gītā they have been mentioned by different names such as—Aparā (lower nature), Parā (higher nature) and God; Kṣara (perishable), Akṣara (imperishable) and Puruṣottama (Supreme Person) etc. Out of these three, the world and the soul are worldly because they can be reflected upon.\* But God not being the object to be reflected upon, is unworldly†. Out of these three, Jñānayoga pertains to the self, Karmayoga pertains to the world and Bhaktiyoga pertains to God. Therefore Jñānayoga and Karmayoga are worldly paths‡ while Bhaktiyoga is the unworldly path (discipline). By the worldly discipline salvation is attained and by the unworldly discipline supreme love (devotion) is attained.

Every human being has three types of demand (hunger)—for salvation (constant bliss), for freedom from sufferings and for supreme love (devotion). The demand for salvation (hunger of the self) is satisfied by Jñānayoga, for freedom from sufferings is satisfied by Karmayoga and for supreme devotion is satisfied by Bhaktiyoga. If a striver has no insistence and

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\* द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ (Gītā 15/16)

† उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ (Gītā 15/17)

‡ लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ (Gītā 3/3)

partiality for his spiritual discipline, by satisfying one demand, the three demands are satisfied.

### **Jñānayoga (The Discipline of Knowledge)**

In every man there is the notion of his entity in the form 'I am.' In this entity because of the combination of ego (I), in 'am', the individual (unipresent) entity is felt. If there is no ego, then in 'is' the universal (omnipresent) entity will be felt. That omnipresent entity is a man's real self. In that entity (Divinity) there is no ego (insentience or non-self). When a man accepts ego, he is bound and when he accepts Divinity (is), he is liberated.

The image (form) of the world is actions and objects. Actions and objects—both have a beginning and an end viz., they are transitory. Every action begins and ends. Every object is born and it dies. Every insentient object is acquired and lost. What is acquired and will be lost can be used only to serve the world. That is of no use to the self. The reason is that the thing which is acquired and lost is not one's own—this is the rule. The thing, which is not one's own, is also not for one's own self. Our thing is that over which we have full control; and that thing is really for us, having gained which nothing remains to be gained. But this is everyone's experience that we have no independent control over things such as body etc., which have been acquired. According to our desire we can't acquire them, preserve them, make them, and change them. Having gained them, we have

a desire to gain more and more viz., there is always shortage. That shortage is never fulfilled. Therefore a striver should accept the fact—the thing which is acquired and lost is neither mine nor for me.

When a striver does not regard the thing, which is acquired and lost, as his and for him, he becomes free from the sense of possession. As soon as he becomes free from the sense of possession, the acquired things are properly used by him easily. The reason is that without being free from the sense of possession, the acquired things can't be properly used. The man having the sense of possession over things misuses them. To derive pleasure out of things and to hoard them, is their misuse and to serve others with them is their proper use. The misuse of acquired things causes struggle in the society while their proper use establishes peace in the society.

It is a mistake on the part of a man to regard the things, which are acquired and lost, as his and for him. When the man (the self) is sentient and imperishable, then how can the insentient and perishable thing be his and for him? This mistake is not natural but man-made (unnatural). When a man does not attach importance to his discrimination, this mistake is born. This mistake causes several other mistakes. Therefore it is very necessary to root out this main mistake. To root out this mistake God has bestowed upon man discrimination. When a man, having attached

importance to his discrimination, rectifies this mistake, then he becomes free from the sense of possession.

For every striver it is a must to be free from the sense of possession because without being free from it, he can't progress. Not only this, the thing, over which he has the sense of possession, becomes impure and his progress is also hindered. The sense of possession causes numerous evils.

Some people doubt how their body will function and how they will serve the family or the society without the sense of mine (possession). But the fact is that the sense of mine causes an obstacle in serving the body, family or society. The body of the man, who is free from the sense of mine, is very well maintained and real service is rendered to the family and society by only such a man. He, who has the sense of possession over his body, can't serve the family. He who has the sense of mine for the family, can't serve the society. He who has the sense of mine for the society, can't serve the country. He who has the sense of mine for the country, can't serve the world. It means that because of the sense of mine, he becomes narrow and finite. Having a disinclination for serving others, he becomes selfish. Therefore it is very necessary to renounce the sense of mine for every striver. When in a striver a burning desire to renounce the sense of mine is aroused, it becomes very easy for him to renounce it. The reason is that when a striver, having a disinclination for the world, wants to have an inclination to God from the core of his heart, then the entire world

and God Himself get ready to help him. Therefore a striver should never lose heart in achieving his aim. He can attain his aim with minimum strength within minimum period. The reason is that God has bestowed upon him this human body by His gratuitous grace so that he may attain the aim of human life—

कबहुँक करि करुना नर देही। देत इस बिनु हेतु सनेही॥

(Mānasa, Uttara. 44/3)

It is because of the sense of mine that desires are born. If we have the sense of mine with the body, the need of the body will become our need viz., we'll have desires to get food, water, clothes and house etc. As soon as a striver renounces the sense of mine, he becomes capable to renounce desires. The reason is that the body and the world are made of the same material. The body can't be separated from the world. Therefore with annihilation of the sense of mine, the worldly desires are also annihilated.

The sense of 'I' and 'mine' in the things, which are acquired and lost, gives birth to desires. All the desires of even a single person have neither been satisfied till today, nor will be nor can be. The desires which are satisfied, their consequences are also painful. The reason is that if a desire is satisfied, it gives birth to several other desires and thus the pain of the unfulfilment of desires persists the same. A man holds that at the satisfaction of the desire he has become independent but actually he becomes dependent on the things which he desired. But it is because of heedlessness



that he feels happy in dependence. To free him from this dependence, God by His blissful providence causes sorrows for him. But he being sad, slights that blissful providence. If he, instead of being sad with that sorrow, tries to discover the reason of his sorrow and annihilates the desire, the root of all sorrows and sufferings, he will become happy forever.

It is very necessary for a striver to be free from desires because he can't perform his duty by having a desire. Not only this but because of his desire he makes God, Who is an end, a means to fulfil his desire. It means that he, who worships God having a desire to get something, that thing is his end and God is a means to achieve that end. So long as a man has a desire, he is dependent. A dependent person can neither renounce egoism and the notion of mineness, nor can serve others nor can love God. He can become neither a Jñānayogī nor a Karmayogī nor a Bhaktiyogī. Therefore in order to wipe out dependence, it is very necessary to have no desire.

All men are dependent in satisfying their desires but they are independent and capable of renouncing desires. Every man can attain salvation independently. But so long as a desire lies within him, he can't be independent. Dependence can be annihilated only when a man has no desire. Having renounced desires, a striver gets victory over the world. The reason is that when a man has desires, he has to depend on several persons but he, who wants nothing, has not

to depend on anyone. He becomes more valuable than the world. He becomes eligible to follow the three Yogas. Not only this, he becomes deserving to love God because a man having desires can't love anyone.

When a man renounces desires, duty is naturally discharged by him. Without being free from desires, the duty is not performed and without the performance of duty, the available circumstances are not used properly. A man with a desire becomes dependent on the available circumstances and goes on thinking of the unavailable circumstances. But as soon as he renounces desires, being free from the dependence of the available circumstances and the thought of the unavailable circumstances, he attains Divinity which transcends all circumstances.

When a striver renounces the sense of mine and desires, then his egoism perishes. When his egoism perishes, then nothing remains to be done by him and he attains peace—'निर्ममो निरहङ्कारः स शान्तिमधिगच्छति' (Gītā 2/71). So long as a striver does anything for himself, his affinity for actions and objects persists. As long as he has his affinity for actions and objects, his dependence persists. Actions and objects are useful to serve others but their renunciation is useful for one's own self. Service and renunciation are not artificial but they are natural. Therefore 'I serve others' and 'I renounce things etc.,'—having such a pride is a mistake. When in the entire world nothing is mine, then what have I renounced? And if I hand over the object to the person to whom it belongs, what service

have I rendered? This is the rule that the thing which will be separated, is separate even now and He Who will ever be attained, is attained even now—it is essential for a striver to accept this fact.

So long as a striver has the notion to do anything for himself, his relationship with the material for actions viz., with body, senses, mind and intellect persists. As long as the relationship with the body persists, a man becomes neither selfless nor independent viz., he is eligible neither for Karmayoga nor for Jñānayoga. He who could not be free from selfishness and dependence, how can he be a lover of God? Therefore for every striver it is essential that having renounced dependence on actions, he should repose (do nothing) and having renounced dependence on objects, he should depend on the self or on God.

Discrimination is not aroused by any action but it is aroused by inaction. When importance is attached to discrimination, discrimination is transformed into Self-realization. It means that the self is not realized by any action or object but by the self. That which is realized by the self need no practice. Practice is an obstacle to Self-realization. The instruments (mind-intellect-senses) with which a man perceives the world, with those instruments he can't perceive (realize) the self (Divinity). He can realize the self by the self alone—'यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति' (Gītā 6/20). It means that the self cannot be realized with any instrument but by renouncing affinity with instruments.

## Karmayoga (Path of Action)

When a striver following the path of action renounces evils, then Karmayoga bears fruit in the form of Self-realization. Evils are given up in three ways—(1) Not to do evil to anyone (2) Not to consider anyone evil (3) Not to wish anyone evil. Without renouncing evils a man can't be dutiful.

A man does evil to someone when he himself becomes evil (bad). Without becoming evil himself he cannot do evil to anyone. The reason is that as is the doer, so are his actions—this is the rule. Actions depend on the doer. Therefore first of all a man should accept that he is a striver. When the doer is a striver, how can he perform any action which a striver should not do? No evil is done to anyone by a striver. Not only this, he does not do evil even to him who is an evil doer for him, but he takes pity on him. By returning evil for evil, evil will not be removed but it will increase. A man can be freed from evil by not returning evil for evil but by returning good for evil.

No man can be totally bad and can't be bad for all. A man can be totally good but can't be totally bad. The reason is that an evil is unnatural, fleeting and artificial. An evil has no independent existence. If an evil is not repeated, it is annihilated. The main duty of a striver is not to repeat the evil done once. If a striver does not repeat the evil, he does not remain bad but becomes good.

A man has no right to consider anyone bad. The evil, which is perceived in a person, is not in his self, but it is fleeting. There is a flaw in a man's nature that he forgives himself for the evil done by him but he, by perceiving evil in others, brings them to justice. The duty of a striver is to bring himself to justice and forgive others. Being a fragment of God every man is basically flawless—

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara. 117/1 )

Therefore we should not establish evil in any person. It is improper to consider any person bad by perceiving evil which visits him. Another person may be bad or not but if we consider him bad, evil will visit us. By considering others bad, bad thoughts will be born in our mind, they'll cause anger, enmity, oddity and partiality. Because of the birth of these evils, our actions will be impure. Therefore we should not establish evil either in ourselves or in others. Establishment of evil involves neither our own welfare nor the welfare of others. To consider anyone evil or to wish anyone evil is a greater evil than to do evil to anyone.

If a man wishes anyone evil, he can't do evil but he himself has to face evil consequences because by wishing evil to anyone, his feeling becomes evil. The feeling is more subtle and wide-spread than an action. Therefore the wish to do evil to others involves one's own evil. This is a rule that whatever we do to others, the same happens to us as the consequence.



Therefore a striver has no right to wish anyone evil, to consider anyone evil and to do anyone evil. He has got the right to help all beings by thinking of their welfare equally. He, who does evil to others, considers others evil and wishes others evil, can rule over others but can't serve them. He, who rules, can't serve and he, who serves, can't rule. The society progresses by the person who serves rather than by the person who rules.

If we do good to others, it involves labour but if we don't do evil to others, it involves no labour and no expenses. Therefore all persons are independent and able to renounce evils. Here a doubt arises, when other person is doing evil to us, how should we not consider him evil and wish him evil? The clarification is that that evil has visited him, that is not natural in him because his self is totally free from evils. The second point is that when he does evil to us, our old sins are destroyed and we are purified. Thirdly if we think over it deeply, we come to know that any other person does evil to us only when we are weak (spiritually weak). We are weak when we, because of our attachment to life-breath, are afraid of death and therefore we tolerate the evil done to us. If we are not attached to life-breath, we have no desire to live and no fear of death, no strong person can harass us. This is the rule that physical power cannot get victory over spiritual power. How can the perishable get victory over the imperishable? How can dark get victory over light? No one can subjugate him who has no sense of 'I'ness

and mineness with the body which is acquired and lost, no one can get victory over him. We should think over, when the self does not perish\* even when the body perishes, then what is the use of having a desire to save the body and to be afraid of death? Therefore to a striver his life is not so loving as is his duty. He even sacrifices his life in order to protect his duty. Even the strongest man cannot deviate such a striver from his duty by subjugating him.

A Karmayogī while discharging his duty protects the rights of others. Whatever is the right of others, that is our duty. As it is the duty of a son to serve his parents and it is the right of parents. A man, who wants his right, can't discharge his duty. Therefore a striver following Karmayoga (the path of action) renounces his right. By the renunciation of right, new attachment is not born and by protecting the rights of others, old attachment perishes and a striver easily becomes free from attachment.

A man is free in renouncing his right and in protecting the rights of others but he is not free in getting his right. The yearning to get rights by deviating a man from his duty gives birth to such flaws as desire, wrath and greed etc., which cause his downfall. Therefore the striver following the path of action protects the rights of others.

\* न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

(Gītā 2/20)

When we have no authority over the so-called our body, then how can we have authority over the world of which the body is a fragment? But the body and the world have authority (rights) over us. The right of the body is that we should not let it be lazy, inactive, heedless and uncontrolled and the right of the world is that we should serve the world with the body, should not do ill to others and provide happiness (comfort) to everyone.

In the society the more the people have a yearning to get their rights, the more they deviate from their duty which causes struggles in the society. The desire to get rights brings slavery. Therefore for every striver it is necessary to give up his right. Renunciation of right brings generosity and detachment both. By generosity Karmayoga and by detachment Jñānayoga attain perfection.

In fact the right is something to be given, not to be taken. If a man wants to take his right by force, he can't take it. Even the strongest man cannot force others to have respect, love, faith and belief towards him, though he can destroy them. Though man is more valuable than the world, yet he lowers his value by having a yearning to get rights. The root of the yearning to get rights is the yearning for the perishable pleasure. When a striver wipes out attachment to pleasure, then his desire to get rights is wiped out and his Karmayoga attains perfection.

## **Bhaktiyoga (The Path of Devotion)**

This is a rule that at the root of every creation there is some creator. At the root of every person and thing there is some unborn entity. If a man accepts the existence of the world but does not accept the existence of its creator, it is his blunder. It is very necessary for a striver to have intimacy with God or to take refuge in Him by having a firm belief in Him Who is the base and illuminator of both—the higher Nature (soul) and the lower Nature (world). It is not necessary for a striver to know how God is and how He is not. He has to accept (assume) that God exists and He is his. God cannot be known by senses, mind and intellect but His existence can be assumed. How can the creation know its creator? How can a fragment know the whole?

God is not the object to be thought over but He is the object of faith and belief. The man is completely independent whether he accepts His existence or not. The soul (self) and the world are the objects to be thought over. The object, about which we know something and we don't know something, can be thought over. But He, about Whom we know nothing and to Whom we have never seen, can be believed only. No one can wipe out the faith or belief that we have.

We can't know God but we can't remain without accepting His existence in the same way as we can't know our parents but we can accept their existence

because at that time we (the body) had no existence. If we accept the existence of the body, we'll have to accept the existence of our parents. If we exist, it means that our parents also exist. If there is the effect, the cause must be there, similarly if we ourselves exist, it means that God also exists. Our existence is the direct proof of the existence of God. We do not exist—no one can deny his own existence. When one's own existence can't be denied (negatived) then God's existence can also not be negatived.

It is totally impossible to know our father in comparison to our mother because at that time when he became our father, this body had no existence at all while our body was completely formed in the womb of the mother when we took birth. God is the father of the entire world—'अहं बीजप्रदः पिता' (Gītā 14/4), 'पिताहमस्य जगतः' (Gītā 9/17), 'पितासि लोकस्य चराचरस्य' (Gītā 11/43). Therefore it is totally impossible to know God. His existence can only be accepted. There is no other way out. Acceptance (assumption) is not weaker than knowing (knowledge). By having a firm belief in the existence of God, our intimacy with Him is revealed and by that intimacy our love (devotion) for him is revealed.

The body and the world, which existed neither in the past nor will exist in future and are perishing every moment at present also, are not worthy to be believed. How can the world and the body, which don't stay with

us even for a moment and which change every moment, be believed? They can be served but can't be believed. Only He can be believed Who ever lives with us and never separates from us. God ever lives with us in our hearts 'सर्वस्य चाहं हृदि सन्निविष्टः' (Gītā 15/15). We may go to any womb, to any world such as heaven and hell etc., God never parts company.

When a man can't fulfil his necessity himself nor can the world fulfil his necessity, he is naturally attracted towards God, Whom he has not seen but about Whom he has heard. When a man is in crisis and he finds no way to escape it and all his efforts go in vain, then having a belief in God, he has to invoke Him.

The man, who instead of believing in God, believes in the body and the world, he getting entangled in the wheel of birth and death, has to suffer in different ways. Belief in the body etc., gives birth to several evils such as egoism, the sense of mine, desire, attachment and greed etc. The result is that the body etc., don't remain but attachment to them persists which is the cause of his birth in good and evil wombs — 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु' (Gītā 13/21).

He who neither believes in God nor in the body and the world but believes in the self, he is a striver of Jñānayoga. Such a striver tries to discover "Who am I?"—While discovering 'I', 'I' perishes and 'Is' (God) remains. A striver may accept 'Is' or may not accept 'Is' but at last only 'Is' is attained in the same



way as a man may leap and frisk or dance but at last he will stay on the ground.

When a striver believes that there is one Divinity (God), then his belief in the existence of the body and the world becomes lifeless and insipid. The reason is that two contrary beliefs can't stay together. When a striver accepts that God is unparalleled, omnipotent, omniscient, omnipresent, ever existent and the disinterested friend of all, then his faith in God is naturally aroused. When he has faith and belief in God, then he does not accept any other existence besides God at all. When a man awakens from sleep, he forgets the dream and remembers the awakened state, in the same way within the striver naturally the memory of his eternal relationship with God (Is) is aroused and the world (not) is totally forgotten—'नासतो विद्यते भावो नाभावो विद्यते सतः' (Gītā 2/16). As soon as the memory of his eternal relationship with God is aroused, his intimacy and inseparability with God is revealed. As soon as there is inseparability of the striver with God, he attains that love which increases every moment and which is the ultimate goal of human life.

Now a doubt arises, when God is present everywhere and all the time, then why does He appear at a great distance? If we think over it deeply, we come to know that when a striver wants to attain God by the body, senses, mind and intellect which are acquired and lost, then God appears at a great distance. The

reason is that God is not attained by actions and objects but by the self by renouncing actions and objects. Therefore a striver should surrender his body, senses, mind and intellect to the world for the service of the world and he should surrender himself (the self) to God. When the striver, having a disinclination for the entire world, takes refuge in God, then God by His grace adopts him and makes him inseparable (identified) with Him, viz., he becomes God's own self.

When God pervades every space, time, thing, person, incident, state, circumstance etc., how can He be away from us? This is the rule that He, Who is not away from us, is not attained by action but only by having a desire. If a striver does not regard both beings and objects, that are acquired and lost, as his and for him and has intimacy (the sense of mine) with Him, he will not remain away from Him because in fact he is a fragment of God—'ममैवांशो जीवलोके' (Gītā 15/7). A man commits a mistake that he regards the things, ability and power etc., as his but he does not regard God, Who has given all these things, as his. In fact these things don't belong to him but God belongs to him. The moment a striver, by regarding God as his, takes refuge in Him, He accepts him as His. The reason is that God, instead of seeing his past life, sees his present life and instead of seeing his conduct sees his feelings—

रहति न प्रभु चित चूक किए की। करत सुरति सय बार हिए की॥

(Mānasa, Bāla 29/3)

God frees His devotee, who takes refuge in Him, from fear, sorrow, worry and doubt. But the devotee should not depend on anyone else. If he depends on others, has faith in others and is attached to others, then dependence on God is not intensified. The person who perceives no one else besides God as his and who does not perceive any speciality in him, he easily depends on God. By depending on God, for him nothing remains to be done. Every activity done by him is worship to God.

A striver should have relationship with God only to attain love. The only method to attain love is—the sense of mine with God. When a striver accepts only God as his, his love for God is aroused. With the awakening of love, egoism is totally destroyed. With the destruction of egoism distance, difference and separation—the three are annihilated.

Without the awakening of love, egoism is not totally destroyed—

प्रेम भगति जल बिनु रघुराई । अभिअंतर मल कबहुँ न जाई ॥

(Mānasa, Uttara. 49/3)

Even a liberated exalted soul has demand (hunger) for love. Therefore he, who is not satisfied with salvation (liberation), God bestows His love upon him. From this view-point salvation is a means and love is an end. Without attaining love, the spiritual discipline does not attain perfection. God in spite of being an embodiment of knowledge has hunger for love.

In spite of having attained salvation by Jñānayoga and Karmayoga, the striver has subtle egoism because of which though distance and difference from God are destroyed yet there is no inseparability with God. This subtle ego does not cause birth and death but it causes philosophical differences. It is because of this subtle egoism that among the liberated exalted souls and in their tenets and principles there are differences. But having attained love when the subtle ego is annihilated, all differences come to an end and there is inseparability of the liberated exalted soul with God. With this inseparability no entity besides God remains — ‘वासुदेवः सर्वम्’, (Gītā 7/19).

### Conclusion

It is mentioned in the Upaniṣad that God didn't feel at home alone — ‘एकाकी न रमते’ (Bṛhadāraṇyaka. 1/4/3). Therefore for play (love-sport) God became many from one — ‘सोऽकामयत बहु स्यां प्रजायेयेति’ (Taittirīya. 2/6). Among those numerous forms Śrījī had an inclination only to God but other persons began to play with toys (body-world). Śrījī did not get entangled in toys, therefore she attained love which increases every moment, while other beings, being entangled in toys, followed the cycle of birth and death. Actually these toys are not for us, they are to comfort and serve others. It is a blunder to regard them as ours and for us. It is our duty to rectify this blunder. This blunder transforms itself into different evils according to the situation such as desire, wrath, greed, delusion,

envy, aversion and hypocrisy etc. Then blunders go on increasing endlessly.

When a striver forgets the self, then identification of the self with the body is born. When he forgets his duty, such actions are done by him which ought not to be done. By forgetting God, he is attached to the perishable. To rectify this mistake there are three Yogas—Jñānayoga, Karmayoga and Bhaktiyoga. By discrimination if he separates himself from the things which he has acquired from the world—This is Jñānayoga. If he serves the world with those things, this is Karmayoga. If he surrenders himself to God Whose fragment he is—this is Bhaktiyoga. But he, who instead of following Jñānayoga, Karmayoga or Bhaktiyoga, runs after the world viz., hankers after pleasures and prosperity, follows the cycle of birth and death. If he is born, he has to die and if he dies, he has to be born again. Thus he goes on following the wheel of birth and death—‘पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्’।

A man has got three powers—the power to know, the power to do and the power of accept. The power to know is for Jñānayoga, the power to do is for Karmayoga and the power to accept is for Bhaktiyoga. The proper use of the power to know is to know the self, the proper use of the power to do is to serve others and the proper use of the power to accept is to accept the existence of God.

Objects, bodies, ability and power—these four things belong to the insentient (non-self) division.

They have no access to the sentient (self) division. Therefore objects, bodies, ability and strength belong to the world and are of use to the world, they are of no use in the least to the self. By the insentient division viz., by the body and the world we (the self) don't gain anything, they neither nourish us nor do any good to us in the least. Renunciation of attachment to the body and the world is useful and beneficial to us. Therefore with the help of the body and the world no one can be liberated from the bondage. The actions done with the body are useful for the body and the world. Detachment from them is useful for the self.

The thought that we'll be benefited by doing something, is a mistake. The reason is that all actions are insentient and perishable, while the self is sentient and imperishable. What will the insentient give to the sentient? What benefit will the imperishable derive from the perishable? The insentient and perishable actions can do no good to us ( the self). Therefore we have nothing to do with the performance of an action or its non-performance—'नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन' (Gītā 3/18). 'Performance of an action' and 'non-performance of an action'—both are in Nature (insentient division) and are non-existent. In the self (sentient division)—'performance of an action and its non-performance'—both are not there. But the self is the transcendental entity which illumines both of them. As in performing an action the body has to labour, similarly in its non-performance viz., in sound sleep the body



gets rest, not the self. The self will get rest by renouncing affinity with the gross, subtle and causal bodies.

A striver by thinking deeply should understand the fact—I am neither the gross (physical) body, nor subtle body nor causal body and things, ability and power etc., are not mine. All of them are kaleidoscopic while the self is the unchanging Existence (Divinity). The self undergoes no appearance-disappearance, no birth-death but ever remains the same. By understanding this fact, a striver by getting established in the divine self (Existence) should become silent.

In Divinity viz., our existence there is no 'I'ness. The relationship of 'I'ness is assumed by mistake. 'I am'—in it 'I' is non-existent while 'am' is existent. Our existence persists without 'I'. In the form of 'is' only God pervades everywhere, 'am' is a fragment of that 'is'. 'I am', 'thou art (is)' 'this is' and 'that is'—Out of these four 'am' has been used only with 'I'. If there is no 'I', then 'am' will not be used but 'is' will be used. It means that in fact 'am' is only 'is'. If a striver understands this fact, it is very beneficial for him.

The world seems to exist because of 'I' (egoism). The world is born of 'I'. In the embodied soul there is the notion of 'I' (egoism) by which this world appears 'यदेदं धार्यते जगत्' (Gītā 7/5). Therefore the world has no existence either from God's view-point or from the view-point of a liberated exalted soul but it exists from the view-point of an embodied soul. In our existence there is no 'I'ness. 'I'ness is in the inert (insentient)

division. So long as our affinity is with the inert matter, there is birth-death. By renouncing affinity with the inert matter, to get established in Divinity is salvation.

This is a man, this is an animal, this is a bird, this is an aquatic creature, this is a land creature, this is a brick, this is lime, this is a stone—in all of them ‘is’ (liberation) persists. But with it, there is also ‘I’ness (egoism) because of which there is bondage. Though all are really established in ‘is’ but it is because of affinity with the inert matter that everyone becomes ‘I am’. If relationship with the inert matter does not persist, then ‘I am’ will not remain but ‘I is’ will remain. This is named liberation (salvation).

Divinity which pervades all animals, birds, gods, and demons etc., equally is an embodiment of God. If that Divinity is joined with ‘I’ that Divinity becomes the embodied soul, if that is separated from ‘I’, a man (the self) is liberated and if that is connected with God, he becomes a devotee.

The main duty of a man is to renounce affinity for the inert matter because to regard the inert matter as his and for him, is the root of all calamities. If we regard the inert matter as ours and for us, then insentience will persist, Divinity will not prevail. Therefore the body is to be used to serve the world. Only a human being can render service to others. Other beings can’t render service themselves but we can use them to serve us. Plants and trees can’t work for us but we can utilize them. He who does not serve

others loses his humanity and becomes beastly. Therefore a man should serve the world with the things which he has acquired from the world without any interested motive. If the thing of the world is offered to the world, then why to have an interested motive? Serve the world with the things acquired from the world—this is Karmayoga. Separate yourself from the world and get established in Divinity—this is Jñānayoga. Surrender yourself to God—this is Bhaktiyoga.

In surrender (refuge) there is neither the worldly destitution nor dependence. The reason is that God is not alien but He is our own. Nature (Prakṛti) and its evolute is alien. Therefore subjugation to Nature and its evolutes (action and objects) is dependence. As far as taking refuge in God viz., dependence on God is concerned, it is supreme independence. As the son devoted to his parents is not under the dependence of parents, but his duty is performed because parents are not alien, but they are his own. In the worldly destitution there is the feeling to take something but in taking refuge, nothing is to be taken but the devotee offers himself to God. Being a fragment of God, the man (self) has ever been God's. The memory of this eternal relationship with God is 'taking refuge in God.'

The Lord declares that He is dependent on devotees—'अहं भक्तपराधीनो ह्य स्वतन्त्र इव द्विज' (Śrīmadbhāg. 9/4/63). This is singularity of love. God is hungry for love. In fact God is not dependent but He is like one

who is dependent. Dependence is there where there is difference. In devotion the difference between God and the devotee perishes and both of them become inseparable and then no question of dependence arises. When a striver's affinity with the alien (actions and objects) totally perishes, then he has that love for God which increases every moment. In love no one is different and no one is alien. In love there is not even an iota of dependence.

Bhaktiyoga is an end while Jñānayoga and Karma-yoga are the means. Freedom from the bondage (birth-death) of the world is named salvation. Jñānayoga and Karmayoga are the means to attain salvation\*. In Bhaktiyoga besides salvation, love is also attained. Therefore Bhaktiyoga is special viz., it is superior to Jñānayoga and Karmayoga.

\* The Lord has declared Jñānayoga and Karmayoga of the same level (stature)—

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ (Gītā 5/4-5)

‘The ignorant, not the wise, speak of the Discipline of Knowledge (Sāṅkhyayoga) and Discipline of Action (Karmayoga) as different. He, who is well established in one, gets the fruit of both’.

‘The supreme state (Abode) which is attained by the Sāṅkhyayogī is also attained by the Karmayogī. He, who sees that the ways (the result) of Sāṅkhyayoga and Karmayoga are one, perceives reality.’

<b>Jñānayoga</b>	<b>Karmayoga</b>	<b>Bhaktiyoga</b>
1. Spiritual Discipline	1. Worldly Discipline	1. Theistic Discipline
2. Power to know	2. Power to do	2. Power to accept
3. Predominance of Discrimination	3. Predominance of Action	3. Predominance of Feeling (Faith & belief)
4. To know the self	4. To serve	4. To accept God
5. Adhering to the Self	5. Adhering to duty	5. Adhering to God
6. Dependence on the self	6. Dependence on duty	6. Dependence on God
7. Renunciation of egoism	7. Renunciation of desire	7. Renunciation of the sense of mine
8. To wipe out egoism	8. To purify egoism	8. To change egoism
9. Useful for the self	9. Useful for the world	9. Useful for God
10. Predominance of the imperishable	10. Predominance of the perishable	10. Predominance of the Supreme Person
11. Nothing remains to be known	11. Nothing remains to be done	11. Nothing remains to be attained
12. Constant bliss	12. Peaceful bliss	12. Endless bliss
13. Substantial relationship	13. Eternal relationship	13. Intimate relationship
14. Identification with God	14. Nearness with God	14. Inseparability with God
15. Attainment of the self	15. Attainment of equanimity	15. Attainment of love

<b>Jñānayoga</b>	<b>Karmayoga</b>	<b>Bhaktiyoga</b>
16. Independence	16. Generosity	16. Intimacy
17. Establishment in the self	17. Attraction for matter perishes	17. Attraction towards God
18. Renunciation of doership	18. Renunciation of enjoyership	18. Renunciation of the sense of mine
19. To be happy with happiness of the self	19. To be happy with happiness of the world	19. To be happy with happiness of God
20. To do nothing	20. To do for the world	20. To do for God
21. To offer to Nature	21. To offer to the world	21. To offer to God
22. Dispassion/ Renunciation	22. Absence of attachment	22. Love (Devotion)
23. Identification of the self with body is an obstacle	23. Desire is an obstacle	23. Disinclination for God is an obstacle
24. Predominance of Discrimination	24. Predominance of endeavour	24. Predominance of faith
25. Actions are burnt to ashes	25. Actions become inactions	25. Actions become divine
26. To have no desire	26. To fulfil the desires of others	26. Be a yesman to God's will
27. Not to regard anyone as one's own	27. To regard all as one's own (to serve them)	27. To regard only God as one's own



## **4. How to Get Rid of the Effect of the World**

Generally strivers have a complaint that in spite of knowing that no worldly thing is theirs, when they face a thing, it has effect on them. In this connection there are two factors which need attention. The first factor is, if it has effect, don't give heed to it viz., be indifferent to it. Consider it neither good nor bad. Neither have a desire that it should persist nor have a desire that it should perish. Be unconcerned with it. The second factor is that infact it has effect on your mind and intellect and not on you (the self). Therefore don't accept it in you.

We get connected with a thing if we are attached to it and also if we have aversion to it. When Lord Rāma went into exile, there the sages and saints who loved Him attained salvation and the demons, who had an aversion to Him, also attained salvation. But those people, who had neither attachment nor aversion to Him, did not attain salvation because they were not connected with Lord Rāma. Similarly if the world has its effect on you, don't get connected with it by having attachment and aversion to it. Remain engaged in worshipping God. If the world has its effect, have nothing to do with it, be indifferent to it.

As you have no connection with the mind of a dog, similarly don't accept any connection with your mind also. The mind of a dog and your mind belong to the same class. When the mind of a dog is not yours, this mind is also not yours. Mind is the evolute of the insentient Nature while you are the fragment of sentient God. As the effect on the mind of the dog does not make any difference in you, similarly the effect on the so-called your mind should not make any difference in you.

The mind has its connection with Nature while we are connected with God. We have accepted our connection with the mind, therefore we shall have to suffer. Now whatever we do with our body and mind, we'll get its virtuous or sinful reward. If a thought comes to the mind of a dog, we have nothing to do with it. Similarly if a thought comes to this mind, we should have nothing to do with it. We have no connection with the senses, mind and intellect but we are connected with God. To explain this fact the Lord in the Gītā declares — 'ममैवांशो जीवलोके जीवभूतः सनातनः' (15/7). 'The soul having become an embodied soul is an eternal fragment of Mine only.' If we understand this fact, it will cause difference in our disposition and spiritual practice.

We know—'I am'. In it 'I' is insentient while 'am' is sentient. We use 'am' because of 'I'. If there is no 'I' (egoism), 'am' will not persist but only 'is' (Divinity) will remain. The same fact has been declared by the Lord in the Gītā that when a striver becomes free from

the sense of mine and egoism, he attains the state of a God-realized soul—‘एषा ब्राह्मी स्थितिः’ (Gītā 2/72).

Egoism is not our Nature. Egoism is the lower Nature while we are higher Nature. We are different from egoism. In wakefulness and sleep, egoism remains awakened but in sound sleep it does not remain awakened but merges in ignorance. In sound sleep egoism does not persist but we (the self) exist. The self is unmanifest. As God is unmanifest\*, so are we, being the fragment of God, unmanifest (formless). This body is the place where we reap the fruit of our actions. As we have dinner in the dining room, so do we reap the fruit of our actions in this body. Therefore a striver should understand this fact that he is unmanifest, he is not humanshape. He, who practises spiritual discipline, is not the body. Therefore we declare that we are the same today as we were in childhood. From childhood till today our body has changed so much that it can't be recognized, yet we are the same. In childhood I used to play, then I used to study and today I am the same. The body is not the same, it does not stay the same even for a moment, it continuously changes. He, who does not change, is a striver. He who changes is not a striver.

If a striver deviates from Yoga viz., he does not think of God at the time of death, in the next birth

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\* ‘मया ततमिदं सर्वं जगदव्यक्तमूर्तिना’ (Gītā 9/4)

‘All this universe is pervaded by My unmanifest form’.

he is either born in the house of the pious and prosperous or he is born in the family of enlightened Yogīs (enlightened Yogīs are those who have realized God). The body died and was burnt, then who will take birth in the house of the pious and prosperous or Yogīs? Only he will take birth who is different from the body. Therefore we should firmly accept that we are not the body but we are knower of the body. Without accepting this fact the spiritual discipline will not be practised well and the gospel preached by exalted souls will not be properly understood.

The body changes every moment but we don't change even when there is new creation or final dissolution but remain the same — 'सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च' (Gītā 14/2).

We have acquired several bodies till now but they have all been left. This body will also be left here but we (the self) shall go to heaven or hell, we'll be liberated, we'll go to the Abode of God. It means that our existence (the self) does not depend on the body. Therefore it does not make any difference in our existence whether the body lives or dies. There are infinite universes and infinite creations but all of them have not even an iota of effect on you. They have no access to us (the self) at all. They have an access only to the mind and intellect. The evolute of Nature can't have an access beyond mind and intellect. Therefore in infinite universes nothing belongs to us at all. We are God's and God is ours. By spiritual

discipline we'll attain God, the body will not attain Him. Therefore while practising the spiritual discipline we should hold that we are unmanifest, we are not manifest (body). We sit in the house but we don't become the house. The house is different, we are different. We will depart leaving the house. The house will remain here and we'll go away. Similarly the body will remain lying here and we (the self) will go away. We'll reap the fruit of the virtuous and sinful actions, the body will not reap. We'll attain salvation, the body will not attain salvation. The body will turn into ashes but we'll not turn into ashes. The self has been described in the Gītā as such—

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥  
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
 तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

(2/24-25)

‘This soul is uncleavable, incombustible, it can neither be wetted nor dried. It is eternal, all pervading, stable, constant and everlasting.’

‘This soul is unmanifest, inconceivable and it is said to be immutable. Therefore knowing it as such, one shouldn't grieve’.

Every man wants that he should never die, he should know everything and he should ever be happy. At the root these three desires are for truth, consciousness and bliss (solidified). But he wants to fulfil these

desires with the help of the body because in spite of being a fragment of God, he accepts the body, senses, mind and intellect as his.\* But infact a man can't satisfy his real demand (hunger) with the help of the body or the world. The reason is that the body is perishable, therefore no one can escape death by it. The body is inert (insentient), so knowledge can't be gained by it. It is kaleidoscopic, so no one can be happy by it. Therefore the desire, which a man has for truth, consciousness and bliss, can be satisfied only by being detached from the body.

In the fulfilment of this real desire (need) the body is neither helpful nor obstructive in the least, but affinity with the body is an obstacle to it. Therefore when a striver totally renounces his affinity with the body, then he gets detached from actions and objects. Actions and objects are the evolutes of Nature. When a striver gets detached from actions and objects, his real desire is fulfilled. When his real desire is fulfilled, the striver gets established in the self which is truth, consciousness and bliss solidified. When he gets established in the self, the worldly spiritual disciplines (Karmayoga and Jñānayoga) attain perfection. Then he accepts God as his and takes refuge in Him Whose fragment he is, thus his unworldly spiritual discipline (Bhaktiyoga) attains perfection and he attains supreme

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\* ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ (Gītā 15/7)




love. In the attainment of love there is full perfection of human life. Therefore a striver from the very beginning should accept the fact that "I am not the body, the body is not mine and the body is not for me." The reason is that the self is higher Nature (sentient) which is a fragment of God while the body and the world are lower Nature (insentient). The lower Nature in spite of its best efforts can't satisfy our real desire viz., can't make us immortal, can't wipe out our ignorance and can't make us happy forever.

**Question :** We listen to the gospel of the exalted souls, but in our dealings we get pleased and displeased. So what to do?

**Answer :** If you get pleased and displeased in dealings, it is childishness. Children while playing build hills and houses of earth and draw a line that it belongs to them and the remaining belongs to others. If another child takes a little piece of land out of that, they begin to quarrel over it. But when an elderly person comes and gives the suggestion that they should divide that land in a particular manner, they are pleased. In the meanwhile their mothers call them, "O Children! come and have your lunch." They, leaving the land, run away to have lunch. They have nothing to do with that piece of land over which they were quarrelling. In the same way we declare that this land is ours, this wealth or this property is ours. But infact this is neither ours nor yours. This is a play, this is a drama. One day all of us will have to go leaving

this land, property and wealths here. We'll not have even their memory. Do we remember our house, property and family of the previous birth? Nothing in this world is personal. As a hospice is for the use of all travellers, so is this world for the use of all of us. Therefore houses and pieces of land etc., remain the same but men go on changing. We should pay attention to these facts. If the strivers, who listen to the gospels of exalted souls don't pay attention to these facts, then who will pay attention to them? If we keep company with exalted souls and have attachment and aversion, it means that actually we have not kept company with the exalted souls, we have not listened to their discourses, we have not understood their gospels and we have given no heed to what they have preached. If attachment, aversion, desire and wrath etc., are not reduced in the company of the exalted souls, then how and where will they diminish? If there is no difference in your feelings and conduct, it means that we have not been in the company of holymen. We have just wasted our time. If we really keep company with holymen, it will certainly improve our behaviour and conduct. If there is no improvement, it means that we have not been in association with holymen and exalted souls. If there is our association really with holymen, it will certainly change and improve our life.



## 5. Definite Means for Salvation

God by His grace has bestowed upon us this human body so that we may attain salvation. The human being has no other purpose at all besides salvation. All the worldly things such as the body, wealth, property, wife and sons etc., are acquired and lost. A man may become very rich, strong and scholarly, may hold a high rank and may have a large family, but without attaining salvation all these things will be of no use to him. All the worldly pleasures without attaining salvation are useless just like a marriage procession without a bridegroom. Therefore it is the main duty of a man to attain salvation.

In this connection there is a vital fact that every man is totally free, powerful, able and deserving as far the attainment of salvation is concerned. The reason is that when God bestows upon us this human body, He also bestows upon us freedom, power, ability and right to attain salvation.

Now the question arises—What should a man do to attain salvation? The answer is that if a man firmly accepts the following four facts, he will attain salvation—

1. Nothing is mine at all.
2. I need nothing at all.
3. I have not the least relationship with anyone.
4. God alone is my own.

The main flaw, which gives birth to all flaws is to accept the things, which are acquired and lost, as one's own. Infact in infinite universes even the smallest particle of dust is not one's own. Therefore 'Nothing is mine at all'—by accepting this fact,

flawlessness ensues in life. As soon as flawlessness ensues, a man becomes righteous.

When nothing is mine at all, then what should I need? Therefore 'I need nothing'—by accepting it, the life becomes desireless. When a man becomes free from desires, he attains Yoga in the form of equanimity—'समत्वं योग उच्यते' (Gītā 2/48). When he has no desire, he also attains Yoga in the form of control over mental disposition—'योगश्चित्तवृत्तिनिरोधः' (Yogadarśana 1/2).

The self of every human being is naturally detached—'असङ्गो ह्ययं पुरुषः' (Bṛhadā. 4/3/15). Therefore when a man does not accept his relationship with anything or person, that are acquired and lost, he realizes his detachment from them. Having realized this detachment, he becomes wise.

Every being is a fragment of God—'ममैवांशो जीवलोके' (Gītā 15/7). As we are the fragment of God, only God is ours. No one else besides God is ours. When a man accepts 'the sense of mine' with God, he becomes a devotee.

When a man becomes righteous, Yogī (equanimous), wise and a devotee, it implies his salvation. In becoming so there is also no difficulty because infact the self is naturally flawless, desireless, detached and a fragment of God. Our image (Nature) is Divinity or Existence. In that Divinity flawlessness, desirelessness and detachment are self-evident and that Divinity is the fragment of God. Therefore it is the duty of a striver that he should firmly accept the above mentioned four facts. Then his salvation is definite.



## **6. Attainment of God Who is Ever Attained**

God has bestowed upon us this human body so that we may attain salvation. From this view-point this human life is only to follow the spiritual discipline. By following the spiritual discipline every human being can attain salvation, can be liberated from the shackles of birth and death. Why can he be liberated? He can be liberated because in fact he is liberated. Therefore first of all a striver should accept the truth firmly that 'I can be liberated'. Why can I be liberated? I can be liberated because I am liberated. I can attain God. Why can I attain God? Because He is attained. Can God, Who pervades all spaces, times, persons, things, states, incidents and circumstances, be separate from us? As God can never be separate from us, so can we never be identified with the body. We went to several species (wombs), we acquired numerous bodies but no body stayed with us while we ever remained the same. Therefore a striver should accept the truth that he has his indivisible relationship with God while the body has its indivisible relationship with the world. Therefore we can do nothing with the body for us (the self). If we do any action with the body, that will be for the world only, not for the self. Every action has its relationship with the world. The nature of the self is inactive. If we don't want to do any action, what is the need of the body?

Now a striver has to think over, when we can do

nothing with the body for ourselves but we can do only for the world, then what can we do for us? How can we do it? By thinking over it, we come to know that we can become desireless for us. Why can we be desireless? Because we are desireless. We can be free from the sense of possession (sense of mine) for us. Why can we be? Because we are free from the sense of mine. We can be free from egoism for us. Why can we be? Because we are free from egoism. In the Gītā also the Lord asks us to renounce desire, the sense of mine and egoism.\* Why does He ask? He asks because we are free from desire, the sense of mine and egoism.

We can accept God as ours by us. Why can we accept? Because God is ours. Anyone else is neither ours nor can be ours. We can be separate (detached) from the world. Why can we be? Because we are separate from the world — ‘असङ्गो ह्ययं पुरुषः’ (Bṛhadāraṇyaka. 4/3/15). It means that we can be free from desire, the sense of mine and egoism for us and can be now. For this there is no need of the body but it can be by the self. Having renounced labour and dependence on the non-self (alien) we can get repose and dependence on God by us. In it we are not dependent but we are totally independent.

We neither had, nor have, nor will have nor can have our relationship with the body. Therefore we can have meals with the body but we can’t worship God with it. We can also not serve others with the body,

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\* विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ (Gītā 2/71)



but we can do it by being detached from the body. How can we do it? We can do it by the self by being free from evils. Why can we do? Because we are free from evils — 'चेतन अमल सहज सुख रासी ॥' (Mānasa, Uttara. 117/2). We can also worship God by the self? How can we do it? We can do it by loving God. Why can we do it? Because we are lovers of God. We can discuss service and love with the body but we can't serve and love with the body.

With the body, senses, mind and intellect which we have acquired from the world, we can attain the world, not God. Neither the body nor the mind nor senses nor intellect can have an access to God. Had God been realized by them, He could have also been realized by a machine. Therefore if a striver wants to attain God, he will have to renounce dependence on the body, senses, mind and intellect as well as on actions. God is not attained by insentient objects such as body etc. He is attained by renouncing affinity with them. It proves that in order to attain God and to become His lover neither the body nor senses nor mind nor intellect is needed. The thing which is acquired with the body cannot be acquired by all but the entity (God) which is acquired by the self can be attained by all. God is not He Who is attained by someone and not by others. God is He Who can be attained by all. Why can He be attained? Because He is already attained. When there is nothing else besides God, then how is He unattained?



## 7. God can be Attained Assuredly Today

To attain God is very easy. Nothing is so easy as it is. But there should be want of God only and not of anything else simultaneously inasmuch as none else is equal to Him at all.\* As the Lord is extraordinary, want for Him also should be extraordinary. Three things are necessary for attaining worldly enjoyments—(1) Want (2) effort and (3) destiny. To get the worldly objects, the very first thing necessary is want (i.e., desire) for it. Then action is to be done to get it. And even after doing effort (i.e., action) also, it will be attained only when there is destiny to get it. If there is no destiny, the object will not be attained even though we desire and do effort to have it. That is why it happens that we try for profit, but loss is incurred! But God is attained only by aspiration. There are not required effort and destiny for it. There is never loss at all on the path for God, but profit and profit only is there.

Nothing except God can be attained only by desire, the reason being, the human body has been

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\* न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

लोकत्रयेऽप्यप्रतिमप्रभावः ॥ (गीता ११।४३)

na tvatsamo'styabhyadhikah kuto'nyo

lokatraye'pyapratimaprabhāva.

(Gītā 11/43)

“O Possessor of incomparable glory! in all the three worlds, there is no one else equal to You; how can anyone be superior?”

(Gītā 11/43)

availed only to attain Him. God has bestowed upon us the human body only for the purpose of our attaining Him. The second thing—God is omnipresent. Not even the space where the sharp tip of a needle can stand is vacant without God. In attainment of Him, therefore, effort and fate are of no use at all. The thing which is perishable can be obtained by efforts. Eternal God can't be attained by actions. He can be attained only by an ardent desire. God can be attained by (true and ardent) desire by one, a male or a female, an ascetic or a householder, literate or illiterate, a child or a youth and what not. There should not be desire for life or death, enjoyments or accumulation, except that for God. Objects will not perish without desires. We are to get surely whatever is destined for us. No one else can get the thing which is destined for us—'यदस्मदीयं न हि तत्परेषाम्'—'yadasmadīyam na hi tatpareṣām'—'what belongs to us cannot be for others.' How can any other person suffer from the fever which we have to suffer? In the same way, if property is destined for us, we are to get it definitely. But there is no destiny as regards attainment of God.

God cannot be attained by paying any price for it. Only that thing can be obtained by giving its price which is less costly than that. In the market, the thing does not cost that much price which is paid for it. We have assuredly nothing (action or object) so valuable by which God can be attained. That God is unique, eternal, powerful, everlasting and omnipresent. He is

ours and within us—"सर्वस्य चाहं हृदि सन्निविष्टः" (गीता १५।१५)—  
 "sarvasya cāham hr̥di sanniviṣṭaḥ" (Gītā 15/15). "I reside  
 in the hearts of all beings" (Gītā 15/15),  
 "ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति" (गीता १८।६१)—"īśvaraḥ  
 sarvabhūtānām hr̥ddeśe' rjuna tiṣṭhati" (Gītā 18/61)—  
 "O Arjuna, the Lord dwells in the hearts of all beings"  
 (Gītā 18/61). He is not away from us. God would  
 dwell in our hearts even though we take birth in eighty-  
 four lac wombs. He would dwell in our hearts even  
 though we go to the heaven or to the hell. He would  
 dwell in our hearts even if we become beasts, birds  
 and trees etc. He would reside in our hearts even though  
 we become gods and would do the same even if we  
 become God-realized souls or liberated souls. That God  
 would dwell in our hearts even if we become the vilest  
 of sinners or the most unjust. Can the attainment of  
 such God dwelling in the hearts of all be difficult?  
 God is not accessible if there is simultaneously the  
 desire for living, respect, greatness, happiness, enjoyments  
 etc., as God is unique. Neither anyone else was, nor is,  
 nor would be nor can be equal to Him at all. The case  
 being such, how can He be attained? He would be  
 attained if there is thirst only for Him. What is the  
 value of the perishable objects as compared to God?  
 Can He be attained by perishable actions and objects?  
 He can't be attained. When the aspirant cannot remain  
 without Him, He also cannot remain without him; as it  
 is God's nature—"ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्"  
 (गीता ४।११)—"ye yathā mām prapadyante tāmstathaiva

bhajāmyaham” (Gītā 4/11)—“Howsoever men approach Me, even so do I seek them” (Gītā 4/11).

Suppose a mosquito wants to see an eagle and the eagle also wants to see it; then would the mosquito reach the eagle first or would the eagle reach the mosquito first? The power of mosquito cannot be useful to approach the eagle. Only the power of the eagle would be useful in it. Similarly, if there is a will to see God, only the power of God would be useful. Our power, our action, our destiny would not yield anything. On the contrary, only our ardent desire would work. There is nothing else which is required except our (ardent) aspiration.

We can't reach God; does it mean that God also can't reach us? We can't reach God by whatever power we may use. But God dwells in our hearts verily. God appears to be away from us because we believe that God is away. God had to go first to Dwārakā and then to come to Draupadī because she invoked Him by addressing Him, “Govinda, residing in Dwārakā.” If she had addressed Him residing there, He would have manifested Himself immediately! If we believe that God would not be attained just now, He would not be attained, as we ourselves have put a bar.

An incident happened at Gorakhpur, before the Vikrama year 2000. I delivered lectures at Gorakhpur. There was a gentleman, named Sevārāmajī, serving in a bank. One day, I stated in my lecture : “God can be attained even today, if you think ardently that He

must be attained today.” That gentleman took it firmly. He resolved that he would see God on that day assuredly. He purchased a garland, sandal-wood paste etc., with the intention that he would garland Him and then besmear Him with sandal-wood paste. He closed the room and sat there waiting for God to appear. In due course of time, there was possibility of the appearance of God and fragrance also started, but God did not appear. Next day he invited me for alms. I used to have alms from some houses. That day I went to his house. He then asked, “God was to appear, fragrance also started; then what was the hinderance that He didn’t appear?” I said, “How can I know it? But I would like to ask you whether you felt how God could appear so soon.” He said that it was so. I said, “It was the hinderance, God would have definitely appeared if you had firmly believed that God must appear. You yourself have obstructed thinking how God would be attained thus immediately.”

If you think that God would be attained today, He would be attained assuredly today. But there should not occur even the shadow of the thought that how God could be attained so soon. God is not obstructed by your actions. If God is obstructed by your evil actions, if He is impeded by your sins, how can He bless you, even if He is availed? But God is not impeded by any action. There is no power at all that can prevent God from being attained. He is neither obstructed by meritorious deeds nor by evil deeds. He

is easily accessible for all. Our sins will become mightier than even God if He is obstructed by the sins. If sins are mightier than God, how can we be blessed, even if He is attained? What is the benefit of His being attained if He be impeded by sins? None else is as mighty as He is, nor anyone has been, nor would be or can be. If you wish ardently, God shall be certainly attained, it does not matter, even if you be of any sort of being! There is no doubt in it; He shall be attained. The human birth has been bestowed upon us only for attaining God; otherwise what would be the difference between the beast and the human being?

खादते मोदते नित्यं शुनकः शूकरः खरः ।

तेषामेषां को विशेषो वृत्तिर्येषां तु तादृशी ॥

khādate modate nityam śunakah śūkarah kharah,  
teṣāmeṣām ko viśeṣo vṛttiryeṣām tu tādrśī.

“A dog, a hog and a donkey—each of these eats and enjoys itself daily; if the attitude of those and these (i.e., those animals and these human beings) is the same, what is the discrimination between them?”

सूकर कूकर ऊँट खर, बड़ पशुअनमें चार ।

तुलसी' हरिकी भगति बिनु, ऐसे ही नर नार ॥

sūkara kūkara ũṭa khara, baṘa paśuanamem cāra,  
'tulasī' harikī bhagati binu, aise hī nara nāra.

“The hog, the dog, the camel and the donkey—these four are prominent amongst the animals; Tulasī opines that the male and the female are of the same sort, if they do not have the devotion for God.”



The gods' life is for enjoyments. They also desire to attain God—"देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः" (गीता ११।५२)—"devā apyasya rūpasya nityam darśanakāṅkṣiṇaḥ". (Gītā 11/52)—"gods also are always desirous of beholding this form." (Gītā 11/52) They, however, wish God, but can't give up the desire for enjoyments. The same is the condition of human beings. If you earnestly wish to behold God, God will have to appear before you; there is no doubt in it. But if you yourself put a bar that God would not appear, He would not appear! It has been declared explicitly in Gītā—

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥  
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

(९।३०-३१)

api cetsudurācāro bhajate māmananyabhāk,  
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ.  
kṣipram bhavati dharmātmā śāśvacchāntim nigacchati,  
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati.  
(9/30-31)

"Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint inasmuch as he has rightly resolved. Speedily, he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls."

(9/30-31)

The purport is this—even if the vilest sinner is

an exclusive devotee, he also should be considered a saint, because he has rightly resolved that God would certainly be attained.

Desire only God and don't desire anything else. Do not desire to live or to die. Do not desire respect and greatness. Do not desire enjoyments and wealth. Desire only God and He shall be attained. Atleast, test my statement! God is not attained by you, because you do not want Him. If you want wealth, how can God intervene? The meanest thing in the world is wealth. There is not anything as despicable as wealth at all. If your mind is engrossed in such a worthless thing, how can God be attained? By giving money you may purchase dinner, clothes, vehicles etc., but money itself can't be used for eating, dressing or act of riding (i.e., mounting on it as a vehicle). The import is this that money itself is not useful but its expense becomes useful.

God can be attained only by desire (i.e., earnest aspiration). Nobody is able to restrict Him if one has a burning desire. If a child is weeping, the mother definitely comes. The child does not do any house-affair. On the contrary, it hinders your work. But when it is weeping, all house-members side it. The mother-in-law and the father-in-law, the husband's younger brother and elder brother—all say, "O you, Housewife! the child is weeping; carry it up." The mother has to give up all domestic work and carry the child on her lap. The only power the child possesses is

weeping—"बालानां रोदनं बलम्"—"bālānām rodanam balam"—"To weep is the power of children." If you being pained for God, earnestly cry for Him, all devotees, saints and noble souls would side you and invoke God by complaining—"Why don't You appear before him?" Only they are the parents-in-law of God!

Truly speaking, God is already attained, but only your worldly desires bar Him. If you desire money and enjoyments, God does not make you rid of these compulsorily. Giving up worldly desires, if you earnestly aspire for God, who is to restrict you from doing so? No one has power to restrict you. If you are pained for beholding God, God also would be pained for you. If you be pained for the world, the world would not be pained for you. Even if you weep for the world, the world would not be pleased. But if you weep for God, He would also weep.

Only the mother knows whether the child really weeps or not. If the child does not shed real tears and simply utters the sound of weeping, the mother understands that it cheats! If the child weeps truly, its breathing goes up, the mother would forget all her work and immediately carry it up. If the mother does not go to that child, she must die! What is the use of her living? Similarly, if God doesn't see the one who loves God truly, God must die!

There was a saint. A person came to him and asked him, "How can God be attained instantly?" The

saint said, "God would be attained by ardent desire." What is the form of ardent desire?" he asked. The saint said, "One cannot live without God—it is the form of ardent desire." That person could not grasp it properly and continued to ask—"What is the nature of ardent desire?" One day, that saint asked that man to go with him for bathing in the river. Both went to the river and started to bathe. No sooner did that man dive into the river than that saint caught his neck and pushed him down. That man started frothing and fuming for awhile in the river. Then the saint released him. Coming upwards from the water, the man said, "Being a saint, should you act like this? I would have died today!" The saint asked, "Please tell me what you remembered at that time. Did you remember your mother, father, money, wife or son?" He said, "You Noble Soul! I was dying; who would be remembered?" The saint said, "You had asked me the true form of ardent desire. I have made you realize verily its specimen. When none else is remembered except God and you can't live without Him, God would be attained. Even God has no power by which to remain unattained in such circumstances."

God is not attained by actions. The thing attained by action is perishable. Money, respect, honour, welcome are attained by actions. God is eternal. He is not the fruit of your actions, but of your ardent aspiration. But verily you have no care to attain God. Then how can He be attained? God as if says, If your

dealings are carried out without Me, I also do without you. If your dealings are obstructed for want of Me, My dealings are also impeded without you. If you can't live without Me, I also can't live without you."

Really speaking, you have no ardent desire for attainment of God at all. If you attend holy assemblage, you are definitely to have some advantage. As much as you attend holy assemblage and think over what you listen to, you are to have advantage—there is no doubt in it. But God would not be attained soon. He would be attained after so many births. But if there is ardent desire to attain Him, God shall have to appear. He is every moment eager to see you. Whom else would He see, if He does not see him who desires Him? Therefore, call Him heartily by saying, "O Lord! O my Lord!"

सच्चे हृदयसे प्रार्थना, जब भक्त सच्चा गाय है।

तो भक्तवत्सल कानमें, वह पहुँच झट ही जाय है॥

sacce hr̥dayase prārthanā, jaba bhakta saccā gāya hai,  
to bhaktavatsala kānamem, vaha pahūca jhaṭa hī jāya hai.

When a true devotee invokes Him heartily, his invocation reaches immediately the ears of God Who is affectionate to devotees.

If a devotee prays heartily to God, He has to appear. What else would be attained except God by him who does not desire anything except God, i.e., by him who does not have desire for living, dying, respect, welcome, honour, money or the family? God

doesn't consider whether you are sinful or virtuous, literate or illiterate. He simply takes into consideration your true aspiration.

रहति न प्रभु चित चूक किए की।  
करत सुरति सय बार हिए की॥

(मानस, बाल० २९।३)

rahati na prabhu cita cūka kie kī,  
karata surati saya bāra hie kī.

(Mānasa, Bāla. 29/3)

“The Lord does not mind the mistake committed (by a devotee) and He thinks of the devotional love of the heart of the devotee a hundred times.”

(Mānasa, Bāla. 29/3)

He keeps into memory the sentiments of the heart and not at all the sins committed by a devotee previously. God's mind is such that your sins are not printed in it (i.e., are not depicted in it i.e., He does not give a tinge of importance to the sins committed by His devotees). Only your aspiration gets itself depicted in it. How can God be attained? If such a unique aspiration is aroused, God would be attained definitely. There is no doubt in it. Do not desire anything else except God, and then please see whether He is attained or not. I shall also be tested whether I tell you the truth, if you test this by putting it into practice! I tell you this on the authority given in the Gītā. The Lord has stated in the Gītā—“ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्” (४।११)—“ye yathā mām prapadyante

tāmstathaiva bhajāmyaham” (4/11)—“Howsoever men approach Me, even so do I seek them” (4/11). If we do not feel happy without God, God would also not feel happy without us. If we weep without God, God would also start weeping without us! None else is as easily accessible as God. The Lord states—

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

(गीता ८।१४)

ananyacetāḥ satatam yo mām smarati nityaśaḥ,  
tasyāham sulabhaḥ pārtha nityayuktasya yoginaḥ.

(Gītā 8/14)

“O You Delighter of Pṛthā! (i.e., the Son of Pṛthā!) he who always and constantly thinks of Me (remembers Me) with undivided mind, to that Yogī always absorbed in Me, I am easily attainable.” (Gītā 8/14)

The Lord has called Himself as “Easily attainable,” but ‘The Great Soul’ has been declared as “rare”—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(गीता ७।१९)

bahūnām janmanāmante jñānavānmām prapadyate,  
vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ.

(Gītā 7/19)

“In the very last of all births (i.e., in the human birth), the man of realization, worships Me, realizing that all this is God. Such a great soul is very rare.”

(Gītā 7/19)



हरि दुरलभ नहिं जगतमें, हरिजन दुरलभ होय।

हरि हेर्याँ सब जग मिलै, हरिजन कहिं एक होय॥

hari duralabha nahim jagatamem, harijana duralabha hoya,  
hari heryā saba jaga milai, harijana kahim eka hoya.

“God is not difficult to be attained in the world, but a devotee of God is available with difficulty; If He is searched, He can be attained everywhere, but the devotee of God is available only somewhere.”

The devotees of God are not available everywhere, but God is available at all places. God appears wherever the devotee resolves to behold Him.

आदि अन्त जन अनँतके, सारे कारज सोय।

जेहि जिव उर नहचो धरै, तेहि ढिग परगट होय॥

ādi anta jana anātake, sāre kāraja soya,  
jehi jiva ura nahaco dharai, tehi ḍhiga paragaṭa hoya.

“He (i.e., God) alone conduces men to accomplish their tasks of infinite number from the beginning to the end, but He manifests Himself before the soul who bears true love in his heart for Him.”

God appeared from the pillar for Prahlāda—

प्रेम बदाँ प्रह्लादहिको, जिन पाहनतें परमेस्वरु काढ़े॥

(कवितावली ७। १२७)

prema badaum prahalādahiko, jina pāhanatem paramesvaru kāḍhe.

(Kavitāvalī 7/127)

“I describe (i.e., admire) the hearty love of Prahlāda which revealed (brought out) the Great Lord from the stone.” (Kavitāvalī 7/127)

God is the supreme disinterested friend of all. He is available to the sinner and the vicious soon. The mother attends the weak child immediately. A mother has two sons. One of the sons takes meals in due time and then he does not take anything, while the second son eats every now and then for the whole day. If both the sons sit for meals, the mother would first give the piece of bread to him who takes meals regularly; because if he goes away hungry, he won't take anything afterwards. The mother says to the another son, "Please wait", because he goes on eating the whole day like a she-goat. Even though both are the sons of the same mother, the mother bears partiality. In the same way, God, first of all is available to the devotee who does not want anything else except God, because he is beloved of God. He doesn't consider anyone else except God as his own. If he is distressed for God, God can't bear his distress.

If a child of the age of four or five years quarrels with the mother, it is the child which wins, she becomes utterly helpless. In the worldly struggle, only he wins who is more powerful, but in the struggle of love, he who possesses more love, is defeated. The son says to the mother, "I won't come to your lap." But the mother insists, "Come, Come, O my dear child!" This affection in the mother has really emanated from God. God also is in the need of the devotee. The world is not so much in need of a devotee as God is. The child is not so much in need of the mother

as the mother is. The child, while suckling, bites her breast with teeth, but she does not become angry. If she becomes angry, can the child live alive? The mother showers her mercy upon the child. Similarly, God is our Mother for the infinite births. He cannot neglect the devotee. He considers the devotee as His crest-jewel—"मैं तो हूँ भगतनको दास, भगत मेरे मुकुटमणि।"—  
 "mair̥m to hū bhagatanako dāsa, bhagata mere mukūṭamaṇi"—"I am only the servant of the devotee and the devotee is my crest-jewel!"

The Lord ever remains ready to provide gain and security to his devotees. As the child can't part company with the mother and the mother can't part company with the child, so can the devotee not part company with God and God can't part company with the devotee.



## 8. Something New

That, which conduces an action to accomplishment and gives birth to an action, is called 'Kāraka'. In 'Kāraḥ' Kartā (Nominative) is important because all actions depend on the 'Kartā (doer). Other 'Kāraḥ' (cases) are only helpful in the accomplishment of actions, but 'Kartā' is independent. In 'Kartā' (nominative case) consciousness is reflected but in fact consciousness is not 'Kartā'. Therefore in the Gītā where the Lord has mentioned five factors—the original base of action (body), the doer (agent), instruments (senses), efforts and Daiva (impressions) which are contributory to the accomplishment of all actions, there He has condemned those who recognize the self as doer—

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ (18/16)

'In spite of these five factors, he who looks upon his pure self alone as the doer, that man of perverse understanding does not see right because his intellect is not pure viz., he has not attached importance to discrimination.'

In the Gītā the Lord has mentioned either Prakṛti (nature) or the modes of nature or senses the doer. The modes are the evolutes of Prakṛti and senses are the evolutes of modes. Therefore doership is there in

nature only. In the sentient self there is no doership. The Lord declares—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ (3/27)

‘All actions are performed, in all cases, by the modes of nature (Prakṛti). He whose mind is deluded by egoism thinks, “I am the doer.”

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ (3/28)

‘Having true knowledge of the respective spheres of modes (Guṇas) and actions, the enlightened soul does not get attached to them, by realizing that it is an interplay of the modes.’

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ (14/19)

‘When the discriminative striver beholds no doer other than the modes, and knows the self beyond the modes, he attains to My Being.’

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ (5/9)

‘He holds that the senses are acting on the sense-objects.’

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।  
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ (13/29)

‘He who sees that all actions are performed only by nature (Prakṛti) and that the self is not the doer, he verily sees reality.’

The Lord also declares that He also has

neither the sense of doership nor craving for the fruit of actions. (Gītā 4/13-14)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥  
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

‘The fourfold order was created by Me according to the modes of their nature and action. Though I am the creator, know Me, the immortal Lord, to be a non-doer. Since I have no craving for the fruit of actions, these don’t taint Me. He who knows Me thus (in reality) is not affected by actions.’

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।  
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥

(Gītā 9/9)

‘O Dhanañjaya (Arjuna), these actions, however, don’t bind Me, Who remains like one unconcerned with and unattached to such actions.’

It means that the Lord, in spite of performing all actions such as creation, nourishment and destruction etc., of the entire universe, does not get tainted with these actions viz., He has neither the sense of doership nor enjoyership. The soul, being a fragment of God, also neither acts nor is tainted—

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।  
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

(Gītā 13/31)

‘O Kaunteya, the self without beginning and without attributes, is imperishable Supreme soul, though dwelling in the body, it neither acts nor is tainted.’

There are two divisions—insentient and sentient. The insentient division is perishable while the sentient division is imperishable. In the Gītā the Lord has called the insentient division by such names as ‘Prakṛti’ (nature), ‘Kṣetra’ (body or field) and perishable etc., and the sentient division by such names as ‘Puruṣa’ (self), Kṣetrajña (knower), imperishable etc. These two divisions like dark and light are totally unrelated with each other. The insentient division is unreal which has no existence while the sentient division is real which exists —‘नासतो विद्यते भावो नाभावो विद्यते सतः’ (Gītā 2/16). All actions are performed in the insentient division.

In the sentient division there is never any action in the least. The gross body and the actions performed with it, the subtle body and reflection done with it and the causal body and steadiness or trance experienced with it—all these are in the insentient division. All evils such as desire, the sense of mine and egoism etc., are also in the insentient division. Dependence on the alien (non-self) and labour—these two are in the insentient division while dependence on God and repose (to do nothing for one’s own self)—these two are in the sentient division. To know these two divisions different from each other is wisdom — ‘क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा’ (Gītā 13/34). By this fire of wisdom all actions are totally destroyed—



अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
 सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥  
 यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
 ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

(Gītā 4/36-37)

‘Even if you are the most sinful of all sinners, you shall undoubtedly cross the ocean of sins by the boat of knowledge (wisdom) alone. O Arjuna, as blazing fires burn fuel to ashes, so does the fire of wisdom reduce all actions—Sañcita (accumulated), Prārabdha\* (Destiny) and Kriyamāṇa (of present) to ashes.’

It means that when a striver realizes that he is naturally established in the sentient division, he is freed from all evils and sins and is liberated from the shackles of birth and death. The reason is that assumption of relationship with the insentient division is the root of birth and death—

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ (Gītā 13/21)

Here a doubt may be raised how sinful and virtuous actions are possible in the inert matter without the sentient self. The clarification is as a man dies because of an accident with a bus, but instead of the bus, the driver is punished. Though the accident was

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\* Prārabdha can cause favourable and unfavourable circumstances but can't make happy and sad to an enlightened soul.

done by the bus, but the punishment was given to the person who had connection with the bus viz., who was the driver (doer) of the bus. He who is a doer is an experiencer. Similarly sinful and virtuous actions are done by the insentient (body) but its fruit has to be reaped by the doer (sentient) who accepts his relationship with the insentient. It means that all evils are in the insentient division only but because of the identification with the body, the sentient (self) has to reap its fruit. As the body suffers from fever but because of the identification of the self with the body, a man holds that he suffered from fever. The self does not suffer from fever, if he (the self) had suffered from fever, he could have never recovered from it. An ignorant (deluded) person because of relationship (identification) with the sentient division viz., with ego, a fragment of the lower nature, holds that he is a doer and an enjoyer — 'अहङ्कार विमूढात्मा कर्ताहमिति मन्यते' (Gītā 3/27), 'पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्' (Gītā 13/21). It means that the sentient self is neither a doer nor an experiencer but he by indiscrimination assumes that he is a doer and an experiencer.

It is because of the desire for pleasure or the fruit of action that he thinks that he is a doer and it is because of doership that he has to be an experiencer viz., he has to reap the fruit of the action. The reason is that when he by assuming himself to be the doer of an activity of Prakṛti, is connected with it, then that

activity of nature becomes an action which bears fruit for him.

In the self there is no doership or enjoyership in the least — 'नैव किञ्चित्करोति सः' (Gītā 4/20), 'नैव किञ्चित्करोमीति' (Gītā 5/8). Whatever actions have been performed in eighty-four lac forms of life, none of them could have an access to the self because the division of the self is totally different from the division of actions. So long as a striver performs an action for himself, his doership (egoism) persists because without doership, performance of an action for one's own self is not proved. Therefore the spiritual discipline which is practised for one's own salvation, keeps egoism safe. No action done with egoistic notion leads to salvation because egoism is the root of birth and death. Therefore a striver, instead of attaching importance to an action, should attach importance to the self.

The body has its relationship with the world while the self has its relationship with God. The body is a fragment of Prakṛti (nature) and the self is a fragment of God. Therefore the self can never rest in the body. But a man out of ignorance assumes himself to be established in the body. In it there is a vital fact that a man in spite of assuming himself to be established in the self, is infact neither a doer nor an experiencer — 'शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥' (Gītā 13/31). It proves that non-doership and non-enjoyership of the self are not attained by any means

but they are natural. Therefore a striver has not to wipe out doership and enjoyership but he has not to accept them in him, because they are not really in him. In the Gītā the Lord has explained the absence of enjoyership by giving the illustration of ether and the absence of doership by giving the illustration of the sun—

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

(Gītā 13/32)

‘As the all-pervading ether is not tainted because of being subtle, so the self (Ātmā) permeated everywhere in the body, is not tainted.’

Divinity (Existence) can’t rest in the body or Prakṛti. It is all-pervading like the ether — ‘नित्यः सर्वगतः’ (Gītā 2/24). It pervades all bodies within and without. That all pervading Divinity is our Nature.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

(Gītā 13/33)

‘O scion of the Bharata (Arjuna) as the sun illumines the entire universe, so does the lord of the Kṣetra (spirit) light up the whole Kṣetra (field)’.

In the light of the sun all virtuous and sinful actions are performed. In the light of the sun someone recites the text (hymns) of the Vedas while some other person hunts beasts. But the sun is neither held

responsible for reciting the hymns of the Vedas or for hunting, it incurs neither virtue nor sin. The reason is that the sun does not become either a doer or an enjoyer. Similarly the soul (all pervading Divinity) illumines all bodies but it neither acts nor is tainted. Therefore the Lord declares—

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमाँल्लोकात्र हन्ति न निबध्यते ॥

(Gītā 18/17)

‘He who is free from the egoistic notion (I am a doer) and whose intellect is not tainted, though he may slay all creatures, he neither slays nor is bound.’

As in the Ganges someone is drowned, the Ganges does not incur sin and someone else bathes in it, it does not incur virtue. The reason is that the Ganges has neither the notion of egoism (doership) nor the taintedness of intellect (enjoyership).

Doership and enjoyership are in Prakṛti (nature), not in the self. Therefore an enlightened exalted soul who remains established in the self holds, ‘I do nothing’—‘नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।’ (Gītā 5/8). All the worldly activities such as eating, drinking, sleeping, awakening and jobs such as service and business etc., as well as all the spiritual activities such as listening to Vedantic texts, cognition and assimilation etc., take place in Prakṛti. In the self no action is possible. Therefore a striver should not renounce the

worldly and spiritual activities sanctioned by the scriptures physically but he should not regard himself as the doer of those activities viz., he should not regard them for him and to be performed by him. Attaching importance to activities means attaching importance to the insentient. If a striver attaches importance to action in spite of practising the spiritual discipline for years, obvious progress is not perceived in him. Therefore a striver should attach importance to the sentient rather than the insentient. A striver is not the body while an action is performed by the body. The nature of a striver (self) is Divinity ( Existence) and in Divinity there is no action. The nature of the world is action and object.

Doership and enjoyership are not in the self but because of ignorance they have been assumed in the self. In spite of this assumption we are free from doership and enjoyership —‘शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते’—It means that in spite of assuming that we (the self) are established in the body, in fact we are detached from the body. In spite of the assumption that we are in bondage, really we are liberated. It is very essential for a striver to accept this fact.

## 9. Who is a Striver ?

The Lord declares, 'मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।' (Gītā 9/4)—'All this world is pervaded by Me in My unmanifest form.' A 'Mūrti' (idol) is that which has a form and an 'Avyakta Mūrti' is that which has no form. As God is 'Avyakta Mūrti' (formless), so is a striver formless—

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। (Gītā 2/25)

A striver is not the (physical) body—this fact has not been mentioned in the scriptures but it is a fact. A striver is 'Bhāva Śārīra' (One having emotion). He is a Yogī (One who is equanimous), not a Bhogī (pleasure-seeker). Bhoga and Yoga are contrary to each other. A Bhogī is not a Yogī and a Yogī is not a Bhogī. A striver does not perform any action for seeking pleasure but he does for attaining equanimity. Equanimity is called 'Yoga'—'समत्वं योग उच्यते' (Gītā 2/48). Equanimity is an emotion. Therefore a striver is 'Bhāva Śārīra.'

The gross body changes every moment. There is no moment when it does not change. There are two Prakṛtis (natures) of God. The body is 'Aparā' (lower) Prakṛti and the soul is 'Parā' (higher) Prakṛti. The higher nature is unmanifest (formless). All beings were unmanifest before birth, in the mid-state they are manifest and after death they will be unmanifest\*.

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\* अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्त निधनान्येव तत्र का परिदेवना ॥ (Gītā 2/28)



When we have dreams, first there is wakefulness, in the mid-state there is dream (sleep) and again there is wakefulness. As there is dream in the mid-state, so are all beings manifest in the mid-state.

It is a rule that whatever does not exist at the beginning and at the end, actually does not exist in the mid-state also — 'आदावन्ते च यत्रास्ति वर्तमानेऽपि तत्तथा' (Māṇḍūkya Kārikā 2/6, 4/31). Beings are unmanifest (non-existent) at the beginning and at the end, therefore they are non-existent in the mid-state also, though they appear existent. In the manifest state even two persons cannot be similar (one), but in the unmanifest state all become one. Therefore in the unmanifest form all can attain God. He, Who can be attained by all, is God. He, who is attained by someone and not by others, is not God but is the world. Therefore God is attained by the unmanifest (formless) and in the unmanifest.

A striver is formless (unmanifest). The manifest is not a striver. The manifest does not stay even for a moment. 'प्रतिक्षण परिणामिनो हि भावा ऋते चितिशक्तेः' Besides consciousness (the self) all beings and objects are kaleidoscopic, they don't remain the same even for a moment. Think over, when we were born, what was the shape of our body and what is the shape now? On thinking we have to accept that the body and the world are kaleidoscopic. The heap of change is called the world. How can that, which changes, be a striver? A striver is he

who does not change. A striver achieves his aims, the body does not achieve. Therefore a striver first of all should accept the fact that the body is not the self whether he understands it or not.

In the path of knowledge a striver first understands and then he accepts. In the Path of Devotion first a striver accepts and then he understands. It means that in the Path of Knowledge, discrimination is important while in devotion, faith-belief is important. This is the difference between the two paths. In each of the two paths there is one singularity. The striver following the Path of Knowledge from the very beginning becomes Brahma (the Supreme or the Absolute), he does not get down from that status. But a devotee even on having attained God (perfection) does not become Brahma but Brahma becomes under his control. Goswāmī Tulasīdāsajī Mahārāja having composed all volumes finally composed the 'Vinaya Patrikā' in which like a child he, showing his pettiness and insignificance requests Mother Sītā to tell Lord Rāma about him—

कबहुँक अंब, अवसर पाइ ।

मेरिऔ सुधि छाड़बी, कछु करुन-कथा चलाइ ॥ १ ॥

दीन, सब अँगहीन, छीन, मलीन, अघी अघाइ ।

नाम लै भरै उदर एक प्रभु-दासी-दास कहाइ ॥ २ ॥

बूझि हैं सो है कौन, कहिबी नाम दसा जनाइ ।

सुनत राम कृपालुके मेरी बिगरिऔ बनि जाइ ॥ ३ ॥

जानकी जगजननि जनकी किये बचन सहाइ ।

तैरे तुलसीदास भव तव नाथ-गुन-गन गाइ ॥ ४ ॥

It means that a devotee even on having attained God, considers himself petty. In fact such devotees are Jñānī (wise). In the Gītā the Lord has not called the enlightened exalted soul, who has transcended the three modes of Nature, the man of wisdom, but He has called His devotee the man of wisdom (Gītā 7/16—18). The Lord has also not called 'Sarvavit' (knower of all) to the person who follows the Path of Knowledge but He has called His devotee 'Sarvavit' 'स सर्वविद्भजति मां सर्वभावेन भारत॥' (Gītā 15/19). Goswāmī Tulasīdāsajī Mahārāja also declares—

प्रेम भगति जल बिनु रघुराई । अभिअंतर मल कबहुँ न जाई ॥

(Mānasa, Uttara. 49/3)

Without devotion the internal filth (subtle ego) does not perish. That filth is not an obstacle to salvation but it creates difference of opinions among philosophers and their philosophical thoughts. When that subtle filth is wiped out, then difference of opinions does not persist. Therefore a devotee is really a man of wisdom.

The body is not the self. The body is formed on the earth (in the womb of the mother), walks about on the earth and merges in the earth after death. It will be transformed into three states—ashes or earth or excrement. If it is burnt, it will be turned into ashes, if it is buried, it will become earth and if beasts eat it, it will become excrement. Therefore the body is not important but there is importance of the formless (unmanifest) self—

भूमा अचल शाश्वत अमल सम ठोस है तू सर्वदा ।  
यह देह है पोला घड़ा बनता बिगड़ता है सदा ॥

Therefore infact only by becoming formless, strivers worship God. One is the gross body consisting of five subtle elements and one is the 'Bhāva Śarīra' (formless body with emotion). Infact a striver worships God and meditates on Him with the latter body. Worship means love (devotion) 'पन्नगारि सुनु प्रेम सम भजन न दूसर आन' (Mānasa, Araṇya. 10 difference in text). In fact it is 'Bhāva Śarīra' (the self) which loves God, worships God and gets absorbed in God. It is not the physical body but the 'Bhāva Śarīra' to whom God seems loving and sweet, to whom His name and utterances seem pleasing and to whom His pastime or sport seems interesting.

The Lord declares, "The soul, an eternal fragment of My own self has become an embodied soul in the world" 'ममैवांशो जीवलोके जीवभूतः सनातनः' (Gītā 15/7). Here by 'mama eva aṁśaḥ' the Lord means to say that as the body is a fragment of both mother and father, the soul is not a fragment of Prakṛti (nature) also but it is only God's fragment. The body, the fragment of nature remains established in nature but the soul in spite of being a fragment of God does not remain established in Him. A man (the self) assumes that he is established in the world, not in God. He regards the body, senses, mind and intellect as the self—'मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति'. Therefore he does not understand, "I exist without

the body.” The greatest blunder, that he commits, is that he identifies the self with the body.

In the beginning of the Gītā the Lord has described the body and the self with the intention to explain to a striver that he is not the body, he is different from the body. He is neither ‘Śarīra’ (body) nor ‘Śarīrī’ (one who has the body). A striver’s very image (nature) is Existence or Divinity but to explain it the Lord has mentioned the self as ‘Śarīrī’. The reason is that as a man having relationship with wealth is called wealthy, similarly by having relationship with the body, the self is called ‘Śarīrī.’ As by not having relationship with wealth, the wealthy man (man) remains but he is not called wealthy, similarly by not having relationship with the body, ‘Śarīrī’ (the self) remains but it is not called ‘Śarīrī’. In the same way the self by having relationship with Kṣetra is called Kṣetrajña, by having relationship with the scene, is called a spectator, by having relationship with evidence is called a witness. But in fact the self is neither body nor ‘Śarīrī; neither ‘Kṣetra’ nor ‘Kṣetrajña’; neither scene nor the spectator; neither evidence nor witness but is Existence or Divinity.

Here a point needs special attention as a man is wealthy because of wealth, the ‘Śarīrī’ is not existent because of ‘Śarīra’ (body). The reason is that wealth and wealthy both belong to the same (insentient) class, but ‘Śarīra’ and ‘Śarīrī’ don’t belong to the same class.

As a wealthy man is attracted towards wealth, the Śarīrī (self) is never attracted towards the body, but there is assumption of attraction. In the wealthy person there is predominance of wealth but in the Śarīrī, there is no predominance of 'Śarīra' (body). The wealthy person is affected by the modifications of wealth but the 'Śarīrī' is not affected by the modifications of the body. Therefore when wealth deserts the wealthy man, he weeps but when the body leaves the 'Śarīrī'; the 'Śarīrī' attains constant, boundless and limitless bliss. The discrimination between wealth and the wealthy man does not lead to salvation but the discrimination between the body and the self leads to salvation. Therefore when wealth deserts the wealthy man, he does not attain salvation but becomes poor or dispassionate but when relationship of the self with the body is renounced, the self attains salvation for ever. The reason is that the body is the seed of the world. Therefore he, who has relationship with the body, has relationship with the entire world. When relationship with the body is renounced then relationship with the entire world is renounced.

In the world two things are seen—objects and actions. Both of them are the evolutes of Prakṛti. From the cursory view-point predominantly objects are seen to us but in fact there is predominance of actions, not of objects. The reason is that objects change every moment, then there are only actions, where are objects? The heap of actions appears in

the form of objects. The actions also change. These actions and objects are nature (image) of Prakṛti, they are not our nature. Our nature (the nature of the self) is unmanifest (formless), free from actions and objects. For example when we sit in the house, the house is different from us. So we go away, leaving the house. Similarly we (the self) sit in the body, the body is different from us. The body remains lying here while we leave the body. Thus we are really different from the body. In fact we don't live in the body, but we assume that we live in the body. Therefore the Lord declares — 'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्' (Gītā 2/17) 'know that to be perishable, by which all this world is pervaded'. It means that the self is all-pervading, it is not confined to a body — 'नित्यः सर्वगतः' (Gītā 2/24). So long as a striver accepts his relationship with the body, he is a striver. When his relationship with the body is totally renounced, he becomes an enlightened soul.

In the scripture it is mentioned that by becoming God one should worship God — 'देवो भूत्वा यजेद्देवम्।' Therefore by becoming unmanifest, a striver should worship the unmanifest God. The body changes every moment but a striver does not change at all. If a striver changes, how will he attain salvation and how will he be eternal? No one can destroy the self — 'विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति' (Gītā 2/17) but the body can't escape destruction. That, which is imperishable attains salvation. How will the perishable attain salvation? There is only delusion of



bondage. When this delusion is destroyed—it is called salvation. Once delusion is destroyed, a man does not again get deluded —‘यज्ज्ञात्वा न पुनर्मोहम्’ (Gītā 4/35).

The reason is that infact delusion has no existence, so it perishes. Whatever really exists does not perish at all. The real never ceases to be and that which ceases to be, is not real but is unreal.

नासतो विद्यते भावो नाभावो विद्यते सतः । (Gītā 2/16)

As a dining room is the place for dinner, so is this body the place to enjoy pleasure and to suffer pain. He who undergoes pleasure and pain is not the body. The place of experience is different from the experiencer. The body is the garment. The garment of red or black or white colour is not the self. Similarly a man or a woman is like a garment. The self is neither a man nor a woman nor a eunuch. God, Prakṛti and soul—the three are without any gender.


Everyone feels the absence of the body, senses, mind, intellect and egoism but no one feels one's own absence. We (the self) transcend that whose absence is felt. Our existence persists continuously. In sound sleep the body, senses, mind, intellect and egoism—all merge. No one declares that he died in sound sleep and now he has regained life. We exist in sound sleep, therefore we say that I slept so soundly that I knew nothing. Our existence remains the same in sound sleep. The reason is that our existence does not depend on egoism or on intellect or on mind or on

senses or on the body. Our existence is independent. There is non-existence of the gross, the subtle and the causal bodies but we (the self) never cease to exist. Therefore the self is formless. The body with form is formed later and then perishes. We are formless but we regard ourselves endowed with form in the form of the body. This is the main mistake. We have to repent of this mistake. In repentance there are three factors—

1. We have to accept our mistake of assuming the self as the body.

2. We have to repent of our mistake that in spite of being a man (striver) I committed such a mistake.

3. We should have a firm determination that in future I'll never commit such a mistake viz., I'll not regard the self as the body. By these three factors there is repentance and the striver gets established in his real unmanifest self.



## 10. Aspirant, End and Means

There is nothing else besides Divinity (Existence). In that Divinity there is neither 'I' nor 'You' nor 'this' nor 'that'. The existence of the world is merely assumed, it is not real. That Divinity is 'Is' while the world is 'not'. 'Not' is not (non-existent) and 'Is' is 'Is' (existent)—'नासतो विद्यते भावो नाभावो विद्यते सतः' (Gītā 2/16). 'Not' is naturally non-existent and 'Is' is naturally existent. That 'Is' is the end to be attained by us. How can 'Not; which does not exist, be the end? That 'Is' is not to be realized, but that is embodiment of realization or realization personified.

Really an aspirant is he who can't live without the end and an end is that which can not live without the aspirant. An aspirant can not be separate from the end and an end can not be separate from the aspirant. The reason is that the aspirant and the end-both have one existence. No one can be separate from 'Is'. Therefore if we are aspirants, we should attain the end ( aim ) immediately. An aspirant is only he who does not accept any other entity (existence) besides the end. He need not depend on anything else either an object or an action besides the end.

What an aspirant who lives without the end and

what an end which lives without the aspirant? What a child is that who lives without the mother and what a mother is that who lives without the child? Our end can't live without us, it has no power at all because at the root Existence is only one. As in the ocean and the wave, there is only existence of water, so is there only one Existence in the aspirant and the end. The wave is merely an assumption. So long as there is affinity with the body (inert) in the form of the wave, he is an aspirant. But when affinity with the inert matter is totally renounced, he does not remain an aspirant, but becomes an end (God).

If an aspirant lives without the end, it should be understood that besides the end he also aspires for something else (pleasure and prosperity). He has given importance to them also. Similarly if the end lives without the aspirant, it means that besides the end, an aspirant has also any other end viz., his end is also pleasure and prosperity. As much importance he attaches to the perishable, to the same extent there is deficiency in his aspiration. That deficiency keeps him away from the end. As soon as he becomes a perfect aspirant, he attains the end.

The end appears to be unattained by a striver because he regards the body as 'I', 'mine' and 'for me'. An excellent means to attain the end is not to accept any other existence besides the end. Therefore a striver should firmly accept the fact that the world

does not exist. It didn't exist in the past, it will not exist in future and at present also it is perishing every moment. It does not exist at all. The current of the creation and the dissolution appears as its existence.

An aspirant should have faith and love (devotion) in his end. The faith and love should persist in that end which is not anti-discriminative. It is anti-discriminative to have faith and love in the things which are acquired and lost. Faith and love—if one of these two is aroused, both are cultivated. If faith is strengthened, love will be automatically cultivated. If there is no love, it means that there is deficiency in faith viz., besides faith in the end (God), there is also faith in the world. When there is full faith in God, no other entity (world) besides Divinity will persist. If there is deficiency of faith in the end, there will also be deficiency of faith in the means viz., besides the end other desires will also persist. As much he desires other things, to the same extent there is deficiency in his means (spiritual discipline).

At the root of all desires there is the desire (demand) for God. All other desires are based on it. We commit the mistake that we want to satisfy this natural desire (for God) with the help of the body. In fact in the attainment of God, there is no need at all either of the body or of the world. God is ours, so He will be realized by doing nothing. There is need of the body to do something, but what is the need of

the body, if nothing is done? Eyes are needed to see but what is the need of the eyes, if nothing is to be seen? But recitation of the Lord's holy name and loud chanting etc., should certainly be done because by doing them, a striver becomes capable of doing nothing.

We are fragment of God, so we have our affinity with God. We have our affinity neither with the body nor with sense-objects such as sound, touch, sight, taste and smell. We are God's—a striver should firmly believe in it. If he is unable to have a firm belief, he should invoke God. We belong to the body and the world—this is a mistake. It needs time to realize a mistake as a mistake. But once it is realized, it is rectified in no time.

This is a rule that God is not realized by the unreal (objects and actions) but He is realized by renouncing affinity with the unreal. In order to renounce affinity totally with the unreal, it is essential for a striver to accept three facts—

- 1-Nothing at all is mine.
- 2-I need nothing.
- 3-I am nothing.

Now reflect over these three facts. The first fact is—nothing is mine. In order to accept this fact a striver should think over—when we came to this world what did we bring and when we go, what shall we carry? On reflection it is known that we neither

brought anything with us nor can carry anything with us. It means that the thing, which is acquired and lost, can't be ours. The thing, which is born and destroyed, cannot be ours. The thing which appears and disappears, can't be ours. The reason is that the self is neither acquired and lost, nor is born and destroyed, nor it appears and disappears. It proves that in infinite universes nothing, not even a particle of dust is mine.

The second fact is—I need nothing. A striver should think over, when he has nothing as his own in the entire universe, then what does he need? When he regards the body as his, then he needs food, water, clothes and a house etc. But when he (the self) is really separate from the body, then what does he need? It means that when a striver accepts the fact that nothing is his, then he is capable of accepting the fact that he needs nothing.

The third fact is—‘I am nothing.’ All the people perceive the body and the world but no one has perceived ‘I.’ The body appears and the self is realized but ‘I’ is neither perceived nor realized. ‘I’ is merely assumed. When a striver accepts the truth that he needs nothing, then he becomes capable of accepting the fact—‘I am nothing.’ That, in which there is the sense of mine for the world and there is curiosity to know God, is said to be ‘I’ but in fact ‘I’ is nothing. In sound sleep the self remains but ‘I’ does not persist (It merges in ignorance). All persons realize this fact.



'Nothing is mine' and 'I need nothing'—when a striver translates these two facts into practice, then 'I' merges in Divinity or Existence viz., in 'Is'. It means that the sentient fragment merges in the sentient Divinity (Pure Consciousness) and the insentient fragment merges in the insentient inert matter. Then nothing remains besides Divinity.

The nature of Prakṛti is—objects and actions. Objects are born and die. Actions begin and end. Dependence on the objects such as body etc., is dependence on the alien (non-self) while dependence on actions is 'labour'. For God-realization, actions and objects are not needed at all. In the world 'action' (doing) is important while in God 'inaction' (non-doing) is important. God is not realized with the help of the body and the world. How will Divinity, which pervades everywhere, be attained by action? By action God will rather be away.

The body, senses, mind, intellect, ability and power etc., all belong to Prakṛti. Dependence on them means dependence on Prakṛti. How will God be attained by depending on Prakṛti? The body belongs to Prakṛti (Nature), so it is neither ours nor for us. Therefore whatever is done with the body, should be done for the world. Recitation, meditation, worship, pilgrimage and fast etc.—what is done with the body, should be done for the welfare of others. He, who does any action for himself, is a Bhogī (pleasure-

seeker) not a 'Yogī' (equanimous person). It means that the body is a fragment of the world, so every action performed with the body is for the world, not for us. Only God is for us because we are His fragment. Therefore 'dependence on the alien' and 'labour' are 'Bhoga' (pleasures). He, who having renounced 'dependence on the alien,' adopts 'dependence on God' and having renounced 'labour' adopts 'repose' is a Yogī (equanimous person). But he who adopts 'dependence on the alien' and 'labour,' he is a 'Bhogī' (pleasure-seeker).


All are servile in 'dependence on the alien' and in 'labour' but in 'dependence on God' and in 'repose' all are independent. 'Dependence on the alien' and 'labour' are for the world, while 'dependence on God' and 'repose' are for one's own self. As much deficiency an aspirant perceives in himself, to that extent there are 'dependence on the alien,' and 'labour' in him.

When 'dependence on God' and 'repose' are cultivated in him, his human life attains perfection. The reason is that besides God there is nothing or no one else who may remain with us for ever and may never separate from us. An action is to gain the world while repose is to attain God. By action there is decay of power while inaction viz., repose accumulates power. Not only this, all powers are revealed by inaction. After the hard labour throughout the day, a

man goes to bed and by sleeping, his tiredness is removed and he regains power to act. But such happiness which arises from sleep is declared to be 'Tāmasa' (of the mode of ignorance)—'निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्' (Gītā 18/39). Repose for one's own body etc., viz., to remain inactive is 'Bhoga' (pleasure-seeking) but 'repose for God' is the spiritual means because God is Supreme-Repose-personified. Therefore one should repose for God rather than for one's own body etc. Even to remain established in God is 'to repose for God'. 'Repose for God' is not Tāmasa (of the mode of ignorance) but being Sāttvika (of the mode of goodness) transcends the modes. Therefore for a striver there are two most valuable things—'dependence on God' and 'repose'. By 'dependence on God' and by 'repose' the spiritual desire is satisfied and worldly desires are wiped out. If a striver has no faith in God but has faith in the self, he can depend on the self. If he has faith neither in God nor in the self, he can depend on duty. I am God's, God is mine—this is dependence on God. Nothing is mine and I need nothing—this is dependence on the self. Objects and actions are only for the welfare of others—this is dependence on duty. Dependence on God is 'Bhaktiyoga'. Dependence on the self is 'Jñānayoga'. Dependence on duty is 'Karmayoga'. In all the three paths, dependence on Prakṛti (Nature) in the form of objects and actions is renounced and a striver realizes

that he is axiomatically established in Divinity. But out of these three paths, dependence on God is the base because basically we are fragment of God. By dependence on God besides salvation, devotion is also attained which is the ultimate aim of human life.

By knowing that there is nothing else besides 'Is' (Divinity), salvation is attained and that 'Is' is ours—by assuming (accepting) it, devotion is attained. In fact that 'Is' can be ours. How can that, which is 'Not,' be ours? If an aspirant does not accept the existence of the unreal and has no insistence of his own, devotion is naturally attained.



## 11. God-realization by Inaction

God equally pervades the entire universe —‘मया ततमिदं सर्वम्’ (Gītā 9/4), ‘समोऽहं सर्वभूतेषु’ (Gītā 9/29). If a striver wants to attain Him, he should not think of anything. He, Who is all-pervading, cannot be thought of. If we don’t think of anything, we are naturally established in God. Therefore the main spiritual discipline to attain God is—not to think of anything, neither of God nor of the world nor of anything else. The striver should get established where he is because God equally pervades there. An action is performed to attain that which is away from the viewpoint of space, time and thing etc. But what action is required to attain Him Who pervades all spaces, times, things, persons, states, circumstances and incidents etc.?

To become silent, to keep quiet, to do nothing is a very good spiritual means which many people don’t know. If we do something, the world is gained but if we don’t do anything, God is attained. The image of the world is action (labour) and the image of God is inaction (repose). Every action begins and ends while the inactive Divinity remains the same. Not only this, but from that inactive Divinity only, all actions are born and they merge in that Divinity. By action

there is decay of power and by inaction, power is accumulated. Therefore a striver should be silent (free from thought) before the action and after the action. If he first keeps silent and then listens to the discourse, he will understand it well and if he studies the book after keeping silent, he'll understand it well. If he keeps silent after listening to the discourse or after studying the book, he will get power to preserve it. An action causes oddity while inaction causes evenness. Therefore in the performance of actions even two men can't be equal but in inaction millions of people become one (equal). Men may be learned or foolish, rich or poor, sick or healthy, weak or strong, worthy or unworthy, all become one in inaction, all get established in God. It means that if we think of anything, we get established in the world but if we don't think of anything, we get established in God. In fact we are naturally established in God but we don't realize it because of thinking (reflection). Therefore the Lord in the Gītā declares—

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

(6/25)

‘By having patience, having fixed intellect firmly, one should become indifferent to the world and with the mind centred on God, one should not think of anything’.

It means that by Sāttvika intellect and Sāttvika

firmness a striver should gradually become indifferent to the world which consists of actions and objects. He should not make haste because haste does not bear good fruit. Only God as truth, consciousness and bliss solidified pervades everywhere—having this resolve, a striver should not think of anything else. God is more solid than stone or glass. In a stone or glass, fire can enter though the needle does not prick it but in God nothing can enter. If a striver thinks of such a totally solid God, he gets away from Him. Therefore a striver should form the habit of keeping silent from within and without where he is (by giving up sleep-indolence). This is a very easy and excellent spiritual means. It will provide great peace and all sins and burning sensations will end.

‘To be indifferent’ means to be free from the pairs of opposites such as attachment-aversion, joy-sorrow, pleasure-pain etc. For example, when we go somewhere on the way there may lie a stone or a log or a piece of paper, but we have nothing to do with it, similarly we have nothing to do with any action or object — ‘नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन’ (Gītā 3/18). We should remain indifferent to them. ‘To remain indifferent’ is an art. If a striver performs all actions by being indifferent, he becomes detached from the world. If a striver remains indifferent to profit or loss, honour or dishonour, pleasure or pain, praise or blame, he



will attain God. But if he has attachment or aversion to them, becomes happy or sad, pleased or displeased with them, he will be a 'Bhogī' (pleasure-seeker), not a Yogī (equanimous). A pleasure-seeker does not attain salvation—

तुलसी ममता राम सों, समता सब संसार।  
राग न रोष न दोष दुख, दास भए भव पार॥

(Dohāvalī 94)

In the Gītā the Lord declares—

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।  
योगारूढस्य तस्यैव शमः कारणमुच्यते॥ (6/3)

'To the contemplative soul (Muni) who desires to attain to the height of Karmayoga (in the form of equanimity), action without motive is said to be the means. For the same person when he masters Yoga, serenity is said to be the means to God-realization.'

Serenity (tranquillity) means—to do nothing. So long as a striver has to do anything, he is related with Prakṛti and as long as he is related with Prakṛti, there are—disquietude, suffering, birth and death. The relationship with Prakṛti (Nature) will perish by inaction. The reason is that actions and objects—both belong to Prakṛti. In Divinity there is neither action nor object. An action is transitory while inaction is eternal. An action begins and ends but inaction ever remains the same. Therefore for God-realization 'serenity' viz., 'to do nothing' is the means. But if this serenity is enjoyed,

it will not lead to God-realization. 'I am serene'—by having this egoistic notion and 'there is great serenity'—by being pleased with serenity, serenity is enjoyed. Therefore he should not mix individuality in serenity but he should hold that serenity prevails naturally. If serenity is enjoyed, serenity will not persist, it will be replaced by volatility or drowsiness. But if it is not enjoyed, it will naturally persist. Without action and without pride, the peace which prevails is 'Yoga'. The reason is that there is neither any doer nor enjoyer of that peace. Where there is a doer or an enjoyer, there is 'Bhoga.' When there is 'Bhoga' the striver gets established in the world.

All actions and objects belong to the world and are for the world. Therefore a Karmayogī, without regarding them as his and for him, uses them to serve the world. By doing so, his affinity with the world in the form of actions and objects is renounced. Prakṛti is in the form of 'action' while God exists in the form of 'repose.' Therefore a Jñānayogī, being detached from actions and objects, accepts repose. 'Acceptance of repose' means—to realize one's natural establishment in Divinity. But a Bhaktiyogī accepts dependence on God Whose fragment that Divinity (existence) is. By service and repose, salvation is attained and by dependence on God, love (devotion) is attained.

This is a rule that the all-pervading Divinity is not

attained by any action. As soon as we perform an action, we are separated from God. If we don't perform any action, we'll remain established in God only. Therefore a striver should form the habit of keeping silent every time while moving about and performing actions.

The main obstacle that a striver faces for keeping silent is—useless reflection. When a striver having completed a piece of work, wants to keep silent, then different types of thoughts pertaining to space, time, things, persons and incidents etc., crop up which are related with the past or the future. This is useless reflection of 'not' because the happenings of the past and the future are not now. The thought of the thing which is gained by performing an action is also useless and the thought (reflection) over the thing which has no independent existence is also useless.

One reflection (thinking) is done and the other one naturally crops up. When a man feels thirsty, he has not to think of water but water is naturally thought of. Similarly the thought of God should naturally crop up in a striver because God is his real need. But the condition of a striver is that he has to think of God while the thought of the world crops up naturally. In order to wipe out the useless thought, he tries to have useful and meaningful thinking (To think of the Lord's holy name, form, pastime etc., and to think of the self).

The result is that the effect of the forcible thinking is marked in the mind and useless thinking also continues to crop up. It is a principle that useless thinking is not wiped out by meaningful thinking. On the contrary a striver feels proud that he practised the spiritual discipline for so much time and for so many years. But when he honestly thinks of his condition, he becomes disappointed that even on having practised so much of spiritual discipline, he could not attain peace. So long as useless thinking prevails, a striver neither attains peace nor Self-realization nor love. Not only this but a striver, by getting disappointed, feels helpless. Because of this helplessness he happens to do what he should not do and is unable to do what he should do. Because of this helplessness he forgets his duty, his self and God Whose fragment he is. In order to wipe out this helplessness, repose is needed and to gain repose, it is necessary to wipe out useless thinking.

Now let us think over the causes of useless thinking and how to rectify them—

1. Not to do necessary work—When a necessary work is not done, then useless thinking prevails. Therefore a striver should do the necessary work which should be done, which he can do and which is necessary to be done at present.

2. To do unnecessary work—If an unnecessary work is either done or it is thought of to be done,

then useless thinking ensues. An unnecessary work is that which should not be done, which cannot be done and which has no connection with the present. Therefore a striver should never do an unnecessary work nor he should think to do it.


3. To have the sense of mine—The person or thing in which a striver has the sense of mine viz., which he regards as his and for him, its thought comes to his mind. Therefore a striver should think over, how can that, which is acquired and lost, be his?

4. To have desire—Whatever desire a person has, its thought naturally prevails. In order to wipe out the desire, a striver should reflect upon that a thing is not acquired merely by having a desire. Acquisition of a thing depends on fate rather than on a desire. Even if a thing is acquired, it does not stay. The reason is that this is a rule that whatever is acquired, is lost. Union certainly changes into disunion. A man is never satisfied with the thing desired. If one desire is satisfied, another new desire is born. Thus desires have no end.

5. Identification of the self with the body—By assuming the body as 'I', 'mine' and 'for me' a striver cannot escape useless thinking. To call 'this' as 'I' is anti-discriminative. The reason is that 'this' (body) can never be 'I' (self). The division of the body is quite different from the division of the self.

6. The effect of the pleasures enjoyed and

unenjoyed—The pleasures, which a striver has enjoyed, or the pleasures, which he wants to enjoy, have their effect on his mind which is revealed in the form of useless thinking. In order to annihilate this effect a striver should neither support nor oppose the useless thinking. He should neither assume it in him nor regard it as true. If he has attachment and aversion to worthless thinking or accepts it in him, it gets existence. Therefore a striver should become indifferent to the worthless thinking. By being indifferent to it, it will naturally end. The reason is that worthless thinking is not natural but unnatural and is caused by mistake. When worthless thinking comes to an end, then peace viz., repose is naturally attained (revealed). The reason is that repose is spontaneous, it is not accomplished by efforts. By repose, a striver gets power to perform his duty, to know the self and to accept the existence of God, having accepted which the human life becomes successful.



## 12. Discovery of Truth

In the scriptures it is mentioned that in the human body there is predominance of action. When a man has a desire to acquire something, he is inclined to act. An action is of two kinds—Kartavya (duty viz., what ought to be done) and Akartavya (what ought not to be done). Performance of action with disinterested spirit is Kartavya and its performance with interested spirit is Akartavya. The root of Akartavya is the desire for sensual pleasures. When the desire for pleasure is wiped out, Akartavya is not done. When Akartavya is not done, Kartavya viz., duty is automatically performed. The spiritual discipline which is practised naturally or automatically is real and which is practised intentionally and with efforts is unreal (artificial).

It is not a rule that a desire is always satiated. A desire may be or may not be satiated. Till today all the desires of even a single person have not been satiated nor can be satiated. If a desire is born but it is not satisfied, it causes much pain. But the condition of man is that he feels sad when his desire is unsatisfied, and again he has a new desire. The result is that neither his desires are satisfied nor his pain ends. Therefore, if a person wants to escape pain, the remedy is the renunciation of desire. Here a doubt may arise why we should perform an



action, when we have no desire. The clarification is that an action is performed in order to reap its fruit and also to renounce the desire for its fruit. He, who wants to be free from the bondage of actions, performs an action in order to renounce the desire for fruit. Another doubt may arise, if we have no desire, how will our life run smoothly? Should we not need food and water etc., for sustenance? The clarification is that we have been taking water and meal for so many years, have our hunger and thirst been satisfied? The answer is 'No', our hunger and thirst have not been satiated. Another question may be raised that we'll die without meal and water. O.K. Will you not die, if you go on taking meal and water? You'll have to die. In fact our life does not depend on the satisfaction of desires. Did the mother suckle the child at its birth because it had a desire? Life is not sustained by desire but by destiny.

All desires are never satiated of any person. Some desires are satiated and others are not satiated—This is everyone's experience. We should reflect upon whether satiety or insatiety of desires makes any difference in us (the self). Do we not exist, if our desire is not satiated? Having reflected upon this point we realize that the self ever remains the same, whether a desire is satiated or not. We (the self) ever remain the same, whether the desire is satisfied or not satisfied or renounced. This fact provides us the vigour—why should we suffer pain when it

does not make any difference in us (the self) if our desire is not satiated?

There are two options for a man—either he should satiate all his desires or he should renounce them. It is beyond his control to satiate desires, therefore why not to renounce them? We don't do what we can and we want to do what we can't—it is because of this heedlessness that we are suffering pain.

First of all for the person, who wants to renounce desires, it is inevitable to accept the fact, 'In the world there is nothing mine.' So long as we assume the body or any other thing ours, it is difficult to renounce the desire totally. If we accept the fact that in infinite universes there is no such thing which is mine and which is for me, then the desire is naturally wiped out; because when there is nothing mine and for me, then what acquisition should we desire and why should we desire it? Desires are totally renounced, only when man has no relationship (I'ness, mineness) with the body. Therefore total renunciation of desires means—to suffer death while living. For example when a man dies, he does not call anything as his own and wants nothing. He is not affected by favourableness or unfavourableness, honour or dishonour, praise or blame etc., similarly when desires are totally renounced, man is not affected by favourableness and unfavourableness etc., but remains alive. Therefore King Janaka, in spite of having the physical body, was called Videha (not bound by the

physical body). He, who suffers death while living, becomes immortal. Therefore if man becomes totally free from desires, he becomes immortal while living—

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

(Kāth. 2/3/14; Vṛhadā. 4/4/7)

“When all desires resting in the striver’s mind are rooted out, then the mortal man becomes immortal and here (in this human life) realizes Brahma (the Absolute) well.”

When a striver does not attach significance to the satiety of desires, then by him all actions are performed automatically with disinterested spirit and he is freed from the bondage of action. Being free from the desire for pleasure, all his evils are destroyed because the root of all evils is the desire for pleasure. A striver’s life should be free from evils. He, who is endowed with evils, cannot be a striver.

Now let us think over—Where do evils abide? In the world there are two entities—the real and the unreal. Evils (flaws) abide neither in the real (imperishable) nor in the unreal (perishable). Flaws don’t abide in the real because the real never ceases to be viz., it has no shortage ‘नाभावो विद्यते सतः’ (Gītā 2/16). A desire is born only when there is some shortage. But the entity, which never ceases to be, viz., remains uniform, has no shortage and therefore there can’t be any desire in it and where there is no

desire, there can't be any flaw. Also there can't be a flaw (defect) in the unreal because the unreal has no existence—'नास्तो विद्यते भावः' (Gītā 2/16). Therefore where can a flaw abide in the unreal when it has no existence? The biggest flaw (defect) is that the unreal has no existence, so there is no possibility at all of the visit of any defect in it. In the relationship between the real and the unreal also, there can't be any flaw because as the relationship of the light with the dark is impossible, similarly the relationship between the real and the unreal is impossible. Then where do flaws abide? Flaws abide in the person who has a desire. The reason is that all flaws are born of desire—'काम एष.....' (Gītā 3/37). When a man has a desire for pleasure by acquiring a thing, then greed is born. When he has a desire for pleasure through a person, then delusion is born. When he desires pleasure by a particular state, then limitedness (segregation) is born. As in a seed, the jungle spreading for miles and miles, is existent, similarly in a flaw, all flaws are existent. There is no flaw which does not involve all other flaws. Therefore so long as there is any flaw, a striver should not feel satisfied. Every person is partially evil and partially virtuous. No one can be endowed with flaws in all ways, at all times and for all persons etc., because at the root he is a fragment of God.\* If a striver

\* ईश्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara. 117/2)

wants to be totally flawless, he should totally renounce the desire for contact-born pleasures.

Now let us think over—Where does a desire abide? Several people hold that a desire abides in the mind. But actually a desire does not abide in the mind but comes into (visits) the mind—‘प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्’ (Gītā 2/55). The mind is an instrument (internal instrument). An instrument has no desire. Has a pen a desire to write? Has a motor car a desire to move? No. If we hold that a desire abides in the mind, then if the desire is not satiated, the mind should suffer pain. But if the desire is not satiated, the doer (self) suffers pain. Therefore in fact the desire does not abide in instruments (mind, intellect) but abides in the doer. An instrument depends on the doer. But being entangled in the duality, in the form of pleasure and pain, caused by the satiety and insatiety of desires, a man’s discriminating faculty does not function properly and so he holds the desire to be abiding in the mind.

Now reflect upon—Who is a doer? If the mind had been a doer (agent), it would have not thought according to the determination of the intellect. It is everyone’s experience that the mind renounces the desire to do a piece of work which the intellect determines not to do, and it desires to perform an action which the intellect determines to do. But the intellect is also not an independent agent because intellect is also an instrument (internal instrument). When a man derives pleasure out of the satiety of a desire, then his intellect

decides to do that action. But the man, who knows that the enjoyment of pleasures results in pain, renounces the pleasure derived out of the satiety of desire, then his intellect, instead of being inclined towards pleasures, decides to renounce the desire for pleasure. An instrument depends upon the agent and is very beneficial in the performance (accomplishment) of an action—‘साधकतमं करणम्’ (Pāṇi. Aṣṭā. 1/4/42). The self (soul) is also not an agent because, if there had been doership in the self, the doership would have never been destroyed. Therefore the Lord has negated the sense of doership in the self—‘शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते’ (Gītā 13/31) (the self, though dwelling in the body, neither acts nor is tainted). In fact he, who is an experiencer (happy and sad), is an agent.

Now think over—who is an experiencer? Neither the real nor the unreal can be an experiencer; because the real is devoid of experiencership, while in the unreal no experiencership is possible. When a striver discriminately renounces his affinity with the body totally, which indeed is, then there persists neither a doer nor an enjoyer but only the divine entity remains. It proves that no one is a doer or an enjoyer but doership or enjoyership is merely assumed. Here a point needs attention that when the self—is realized viz., there is knowledge or Self-realization, then a striver has no relationship with (the so-called) his Śarīra (body) and then he has also no relationship with the Śarīrī. The reason is that the divine entity (the self),

because of Its affinity with the Śarīra (body) is called Śarīrī. When Its affinity with the body is renounced, the divine entity persists but it is not named (called) Śarīrī. In the divine entity all Śarīrīs become one. That divine entity is called Brahma (the Absolute), and to remain axiomatically established in that natural state, is salvation. Having attained salvation, the soul (self) becomes identical in attributes with Brahma viz., as Brahma is Truth-Knowledge (consciousness)-Bliss solidified, so does the self become Truth Knowledge-Bliss solidified—‘इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः’ (Gītā 14/2) (those, having taken refuge in this wisdom become identical in attributes with Me). Having become identical in attributes with God, the man (embodied soul) becomes free from the cycle of birth and death—‘सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च’ and he becomes pure, enlightened, emancipated, young (free from old age), immortal and independent. This is called attainment of Yoga (union with God)—‘तदा योगमवाप्स्यसि’ (Gītā 2/53).

Where there is Yoga (equanimity or union with God), there is no Bhoga (worldly enjoyment), and where there is Bhoga, there is no Yoga—this is a rule. But there is also a state when a striver becomes proud of Yoga or knowledge (wisdom) or devotion (love), and he holds that he is a Yogī or he is wise or he is a lover. The reason is that from time immemorial, the man has formed the habit of getting proud of himself, when he establishes relation with anyone or with anything; as having acquired wealth, he declares “I am wealthy”



etc. 'I am a Yogī'—in fact this is Bhoga of Yoga because in it there is attachment to Yoga; in this case, with Yoga, there is mixture of egoism. "I am Jñānī (wise)"—in fact this is Bhoga of Jñāna because in it there is also attachment to knowledge (wisdom); in it with wisdom, there the egoistic notion is also mixed. "I am a Premī (lover)"—in fact this is Bhoga of love because in it there is attachment to love; in it with love, there also the egoistic notion is mixed. When Bhoga is wiped out, then the striver does not remain either a Yogī or wise or a lover viz., his individuality is totally wiped out. The reason is that he gets identified with Yoga, knowledge or love viz., he becomes Yoga-personified or knowledge-personified or love-personified, therefore he loses the sense of pride. So long as his individuality persists, there remains possibility of a downfall (ruin). Therefore he, who is proud of Yoga, can sometimes also get entangled in Bhoga (mundane enjoyments or pleasures); he, who is proud of knowledge, can also sometimes get entangled in ignorance; he, who is proud of liberation (salvation), can also sometimes get entangled in bondage\*; he who is proud of love (devotion), can also sometimes get entangled in attachment.

\* येऽन्येऽरविन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः ।

आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः ॥

(Śrīmadbhā. 10/2/32)

"O Lotus-eyed Lord! The people who don't take refuge in Your feet and because of being devoid of devotion to You, whose intellect has also not been purified, they regard themselves

When a striver gets rid of the pride (Bhoga) of Yoga, knowledge and devotion (love), then he attains salvation. Even having attained salvation, a subtle impression of ego persists of the discipline (opinion), which a striver followed during his spiritual practice, which is called 'Abhimānaśūnya Aham' viz., ego free from pride. As roasted (parched) gram cannot be used as seed for farming but is used as an eatable, similarly the ego free from pride, does not lead to birth and death but (because of the impression of one's opinion) causes differences of opinions with other philosophers. It means that because of that subtle ego, a liberated soul gets satisfied with his opinion (discipline). So long as he is satisfied with his opinion and recognises and honours it only, there cannot be ideological unity with other philosophers. Spiritual practices are different, but Sādhana-Tattva (spiritual discipline in essence) is one viz., Karmayoga, Jñānayoga (Discipline of Action, Discipline of Knowledge) etc.—all combined constitute Sādhana-Tattva. The opinion of a liberated soul is Sādhana-Tattva.

The soul (self) is a fragment of God, therefore whatever opinion (spiritual discipline) a striver catches hold of viz., insists on, that appears to be true to him. Therefore a striver should follow his opinion but should not catch hold of it viz., should not insist on it.

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to be liberated (emancipated), but in fact they are bound. Even if by practising spiritual discipline, they reach the highest goal, yet they have a downfall from there."

He should insist neither on knowledge nor on devotion. He should not regard his opinion as superior to other opinions but respect (value) other opinions equally. According to the gospel of the Gītā as the renunciation of the 'mire of delusion' is necessary, so is the renunciation of the 'confusion of mind by hearing conflicting spiritual doctrines' necessary (Gītā Chapter 2, Verses 52-53) because both are the stumbling blocks to the progress of a striver. Therefore so long as a striver perceives philosophical differences between his doctrine and others' doctrines, and does not value them equally, he should not feel contented with his spiritual progress. Having ideological differences, he can have an access to Sādhana-Tattva but he can't attain the Supreme Goal (Salvation or God-realization). Having attained the Supreme Goal, he does not insist on any doctrine or opinion and all opinions appear alike to him—

पहुँचे पहुँचे एक मत, अनपहुँचे मत और।  
 'संतदास' घड़ी अरठ की, दुरे एक ही ठौर॥  
 नारायण अरु नगर के, रज्जब राह अनेक।  
 कोई आवौ कहीं दिसि, आगे अस्थल एक॥


(It means that the means to achieve an end are several but the end is one and the same.) The founders or annotators of ideological doctrines don't indulge in conflicts but their followers do. The reason is that the followers have not attained salvation, so they insist on their opinion while the founders have attained salvation. It is because of the differences in doctrines or opinions of the founders (annotators) that their followers have

attachment to their doctrines (opinions) and aversion to the sects (doctrines) of others. It is attachment and aversion which cause a very big stumbling block to the discovery of the truth. But being free from attachment and aversion, a striver discovers the truth, that when the Real Entity (God) is one, then why are there differences in opinions? Therefore he is not content with salvation. In the discovery of the truth, he loses his own identity also and then only 'Vāsudevah sarvam' viz., 'All is God' remains.

The striver, who has the latent impressions of devotion, is not content with salvation. The relish of salvation becomes insipid to him and then he attains devotion to God. Devotion is a means as well as an end—'भक्त्या सञ्जातया भक्त्या' (Śrīmadbhā. 11/3/31). In the Discipline of Devotion because the means (the spiritual discipline) and the end (aim) both are God, so the insistence of the striver on his opinion is easily given up and Sādhyā-Bhakti (devotion as an end) viz., every moment-enhancing devotion is automatically attained. Having attained devotion, 'All is only God'—this entire-form of God is obviously realized and profound love for God is aroused. When such a profound love is aroused, then there remains no insistence on a particular opinion, all differences of opinions come to an end, and only one Entity remains. In salvation there is constant (integral) bliss, while in devotion there is infinite and enhancing bliss which increases every moment. Devotion (love) is the final fruit (aim) of all

spiritual disciplines. Every striver has to attain this goal by practising his spiritual discipline. Therefore this human life is indeed meant for spiritual practice or for devotion (love) to God, because the human life has been bestowed upon us so that we may attain God; and only attainment of devotion to God is the life achievement of human life.

‘Man’ and ‘striver’—both are synonyms. He who is not a striver, is in fact not a man. He who is a striver, is indeed a man. A man’s main duty is—to accept the truth. God exists—this is true; and the world does not exist—this is also true. To accept the true as true, is acceptance of the truth; and to accept the untrue as untrue, is also acceptance of the truth. To accept our relationship with the Supreme Person, with Whom we have it, is acceptance of the truth; and not to accept our relationship with the inert viz., a thing or a person with whom we don’t have it, is also acceptance of the truth. At the root there is only one truth (reality), and that is that there is nothing else at all besides God in His entire form—‘Vāsudevah sarvam’ (All is God).



## 13. Perception of Immortality

Within every human being there is natural discrimination. The job of an aspirant is only to give importance to it. That discrimination is not born. If that had been born, then it would have ended; because everything, which is produced, is destined to destruction. This is a principle. Therefore discriminating attitude is not born but it is awakened. When the aspirant gives importance to that self evident discriminating attitude, then that discrimination is awakened. This is called Self-realization.

Every human being possesses this feeling that he should always remain alive, he should never die. He desires to be immortal. It is proved from this desire of immortality that in fact he is immortal. If he had not been immortal then he could not have had the desire for immortality. For example, if the demand for thirst and hunger is felt, it proves that such things (water and food) exist, by which thirst and hunger are completely satisfied. If there had not been water and food, the desire for hunger and thirst would also not have arisen. Therefore, immortality is self evident. Here a doubt arises, when a being is already immortal, then why does he desire for immortality?

The explanation for this doubt is that when by neglecting his discrimination, he assumes his

identity with the perishable body, viz., assumes "I am the body" then the desire for immortality and fear of death arise in him.

Every human-being possesses this discriminating attitude that this body (gross body, subtle body and causal body) is not his real self. The body changes apparently. The body of a person, which was during his childhood, no longer exists today, and the body existing presently shall not exist later on. But he (the self) is the same. The self, which was during the childhood, the same self exists today and shall exist later on. Therefore the self is separate from the physical body and the body is separate from the self, which means "I am not the body"—this is the experience of all human beings. Even then not presuming oneself separate from the body and presuming identity with the body, is disgrace or disrespect of one's own discrimination. The aspirant has to give importance to his own discriminating ability that he (the self) exists continuously and the body is always perishing. There is no moment during which this body does not decay. The flow of death is known as life. When the flow starts its appearance, then it is regarded as birth and when that disappears, it is called death. The meaning is that one which goes on changing every moment is known as birth or existence or death of the same process. When the childhood dies, then youth is born and when youth dies, the old age is born. In this way the process of birth and destruction every moment, is



regarded as life (existence). The process of birth and death goes on continuously in its subtle form but we (the self) remain the same continuously. The change occurs in states but the self is never changed even in the least. Therefore, the body always abides in death and the self always abides in immortality—one needs to give importance to this discrimination. Gītā mentions :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि ।  
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

(Gītā 2/22)

"As a man discarding worn out clothes, puts on other new ones, likewise the embodied soul, casting off worn out bodies, enters into others which are new."

As we do not die by leaving older clothes, and wearing new clothes, we are not born; in the same way by leaving the older bodies, we do not die and by entering into new ones, we do not get a new birth. The meaning is, that the body dies but we do not die. If we die, then who shall reap the fruit of good and bad deeds? Who shall go in new wombs? Who shall be bound? Who shall achieve salvation?

The body is perishable, no one can ever preserve it forever and our real self is non-perishable. No one can ever destroy it.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

(Gītā 2/17)

The Gītā says,

"Know that to be non-perishable by which all this world is pervaded. None can bring about the destruction of the indestructible."

An immortal will always remain immortal and the perishable shall always remain perishable. The perishable is not our real self. If we put on a shirt, will that shirt become our real self? If we cover our body with a bedsheet, will that bedsheet become our real self? Just as we are different from the clothes, in the same manner we are also different from these bodies. "अमर जीव मरे सो काया" "The self is immortal while the physical body is perishable." If we give importance to the discriminating attitude, then the fear of death shall come to an end. When we do not die, then why the fear of death? And one which always dies, then how is the desire to keep it alive? Our childhood passed away, so we cannot bring our childhood back to show it, since it has died, but we (the self) have remained the same. Therefore the physical body is always perishable and I am one who am immortal, is there any doubt about it? Now the only thing which remains to be done is that we have to give importance and respect to this truth. We have to realize this truth, it is not to be merely learned.

Just as if one gets wealth, then the happiness comes from within, similarly, by listening to this truth, the happiness should come from within and the desire to live and the fear of death should not exist ! The reason is what can be a matter of greater joy than

that by which our sorrow, grief, lamentation and burning sensation come to an end? This type of gain is not to be achieved by getting lakhs and crores of rupees. The reason being, that by getting millions and billions of rupees and the entire empire of the earth, one day that shall get separated from us.

अरब खरब लौं द्रव्य है, उदय अस्त लौं राज ।

तुलसी जो निज मरन है, तो आवे किहि काज ॥

"There are millions and billions of rupees and kingdoms, that extend so far up to where the sun rises and sets. Tulasījī says that when the possessor has to die in the end, then how and when can this huge amount of money and immense power be put to use?"

We presume our existence in our physical body, we even presume our body as our ownself, then this is our mistake. To give respect to false beliefs and to neglect true fact is the most important hurdle in attaining salvation. By presuming the self as physical body, we start making statements such as I am a child, I am a youth, I am an old man. In fact we neither become a child, neither we become young, nor do we become old but rather the physical body becomes a child, the body becomes young, the body becomes old. We presume that we have fallen sick, when the body is sick and when the body becomes weak, we assume that we have become weak. Once wealth is acquired then we have become a wealthy person and if the wealth departs we have become poor—this occurs by feeling identity with the physical body and

wealth. When anger arises, we say that we are angry. Think for a moment—does the anger exist at all times and for all? Think over—which does not occur every time and for all, then how does it arise in myself?

When a dog enters our house, does it become the owner of the house? Similarly, when anger occurred, did it make me an angry individual? Anger comes and goes away but I exist eternally.

A place changes, time changes, objects, circumstances and incidents change; events change but I exist the same eternally.

The states of awakening, sleep and sound sleep—the three states change, but we remain one and the same and that is why we know these three states viz., their start and end is felt by us. When we come from Haridwar to Rishikesh, then first of all we come from Haridwar to Raiwala station, then we come from Raiwala station to Rishikesh. If we were permanent residents of Haridwar, then how could we arrive in Raiwala and Rishikesh? If we were permanent resident of Raiwala, then how could we arrive in Haridwar and Rishikesh? If we were permanent residents of Rishikesh, then how could we come to Haridwar and Raiwala? Therefore, we neither live in Haridwar, nor in Raiwala, nor do we live in Rishikesh. Haridwar, Raiwala and Rishikesh are all three separate places from one another but we are always one and the same. We remained the same while in Haridwar, we also

remained the same in Rishikesh and Raiwala. Just in the same way, during the awakened state, we remained the same, during dream, we remained the same and in the sound sleep, we remained the same. Therefore we have to look towards the unchangeable, not the changeable, which means that we have to realize non-attachment of the self to the changeable.

रहता रूप सही कर राखो बहता संग न बहीजे।

"Remain established in the self and do not move along with the moving (perishable) objects."

We (the self) do not have a relationship with things that go on changing—this is immortality (salvation). Immortality is self-evident and natural and does not have to be created. We have presumed, our relationship with death.

**Question:** If a lion comes in front of us right now, then we are naturally afraid. How to avoid it?

**Answer:** The fear shall be felt because "I am separate from this body"—this has been only learnt but in fact this truth has not been realized. This is the difference between learning and realizing it. A parrot speaks Rādhēkṛṣṇa-Gopīkṛṣṇa all the time but when the cat catches it, then it utters nothing but fearful cries, whereas the time requires the speaking of Rādhēkṛṣṇa and Gopīkṛṣṇa. But the rot learning does not serve its purpose at the appropriate time.

There is no harm in trying to save the body if the lion approaches but getting afraid is a defect. The

reason being that the perishable one (body) is decaying and the imperishable is continuously existing, then why to fear? If the lion kills, it will kill the perishable, how can it kill the immortal? If the lion eats the body, his hunger will be satisfied, what difference will it make in the self? How long will you be successful in saving the perishable? It will definitely die one day. Therefore one need not keep the desire for being alive nor the fear of death.

There is a vital fact. Fear felt by a person before attending holy discourses (Satsaṅga) disappears, after he listens to spiritual discourses. There is much difference in attitude on listening to religious discourses (Satsaṅga); and for a seeker, flaws automatically get destroyed. But this shall happen only when we give importance to religious discourses (Satsaṅga) and translate them into practice. By giving importance to precepts of religious discourses the following three things are experienced by an aspirant.

(i) The instincts of sex and anger etc., do not assail the aspirant with the degree of force that they used to do earlier.

(ii) They do not stay for as long as they used to do previously.

(iii) They don't appear so often now, as they used to appear earlier.

By observing these things, the enthusiasm of the aspirant should increase because the defect, which gets lowered down to certain degree with time, can be

completely destroyed. In business a person encounters losses as well as profits, but in spiritual discourses (Satsaṅga) one reaps only profit and loss never occurs. Just as a child grows automatically on its mother's lap without making any conscious efforts, in the same way the spiritual development of an individual takes place automatically. If eagerness is very strong and if the slightest flaw (defect) becomes intolerable, then success is achieved instantaneously.

Discrimination is aroused by listening to the religious discourses. To the extent importance is given by the aspirant to this discrimination, to that very extent anger and sexual desires etc., are decreased. By giving importance to discrimination in full, the same discrimination is transformed into Self-realization (Tattvajñāna). Thereafter in absence of any other entity, the question of defects cannot arise at all. The meaning is that after Self-realization there is total absence of all defects.

On account of death of a dear relative or loss of wealth an individual feels grief. Similarly, he is worried while thinking about his future that if the wife dies, then what will happen? Such worries occur on account of not giving importance to discriminating attitude (Viveka). In this world, the occurrence of change in situations is essential. If the situations do not change, then how will this world function? How shall a fool become a scholar? How shall a person grow from a child to a young person? How shall he



become healthy from sickness? How shall a seed transform into a tree? The world shall become like a fixed picture without any kind of change.

In reality the perishable alone dies, one who is immortal never dies. This is the direct experience of everyone that after the death, the body remains lying in front of us but the self, the owner of the body (Jīvātmā) gets away from it. If we give importance to this fact, then we can never be worried and grieved. On the occasion of the death of Bāli, Lord Rāma points out the same fact to Tārā :

तारा बिकल देख रघुराया । दीन्ह ग्यान हरि लीन्ही माया ॥  
छिति जल पावक गगन समीरा । पंच रचित यह अधम सरीरा ॥  
प्रगट सो तनु तव आगे सोवा । जीव नित्य केहि लागि तुम्ह रोवा ॥  
उपजा ग्यान चरन तब लागी । लीन्हेसि परम भगति बर मागी ॥

(Mānasa, Kiṣkindhā. 11/2-3)

"On seeing Tārā in sorrowful state, Rāma withdrew her delusion and bestowed wisdom upon her by explaining that the perishable and wretched body is composed of earth, water, fire, ether, and air, and it is lying before you, but the soul (Jīvātmā) is eternal, therefore for which cause are you weeping? The wisdom (Jñāna) arose in her, then she fell on the feet of Lord Rāma and she prayed to Him to grant her the boon of supreme devotion towards Him."

**Question :** What is the fundamental cause of neglect of one's own discrimination?

**Answer :** The real cause is attachment to the

sensual pleasures. We want to enjoy sensual pleasures and therefore our own discrimination is not respected which means that the knowledge does not stay in our own intellect. The meaning is that the deeper the attachment with worldly pleasures, the greater is the inertia in an individual's intelligence, on account of which the subtle and important concepts of spiritual discourses (Satsaṅga) are not understood even after reading and listening.

In the Gītā, it has been mentioned that individuals deeply attached to sensual pleasures and acquisitions cannot have the determinate intellect concentrated on God.\* The attachment with worldly pleasures covers their wisdom.†

Therefore, so long as there is the slightest attachment to any person, object, activity, thought and trance etc., till then it is crammed knowledge like a parrot 'रागोलिङ्गमबोधस्य'.

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\* भौगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

(2/44)

"Those whose minds are carried away by such flowery words and who are deeply attached to pleasures and prosperity, cannot attain the determinate intellect concentrated on God."

† आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

(Gītā 3/39)

"O Arjuna, knowledge is enveloped by this constant enemy of the wise in the form of desire, which is insatiable like fire."

**Question :** I am not body. This statement is understandable. But the body is mine and it is for my use. Is it not so?

**Answer :** We presume three types of relationship with body. (1) I am body (2) Body is mine (3) Body is for my use. All these three relationships are not real. In fact, the body is not my ownself, it is also not mine and it is also not for my use. The reason being that if I had been my body, then on the change of this body. I might also have changed and on the death of the body, the self would have also ended. But this is the experience of all of us that the body is not the same as it was earlier but I am the same. If the body had been mine, then my full authority would have been exercised on it, which means the body would have remained in the same condition as I would have liked it to be. I could have made it handsome. I would have changed its colour and would not have allowed it to change. I would not have allowed it to become sick or weak and at least I would have not allowed it to die. But we know that we do not have any control over the body and without our liking and despite best of our efforts, the body becomes sick, weak, it grows older and ultimately it dies. If the body had been for us, then we would have got contentment after obtaining the body, we would not have felt the desire for getting anything else and there would not have been separation of body from us and it would have remained with us eternally.

But it is the experience of all of us that we do not have the slightest satisfaction after obtaining our body, our desires do not come to an end, we do not experience perfection and the body also does not live permanently but it is separated from us.

Just as with physical body, so also with the subtle body and causal body we do not have the slightest relationship. The activities performed by physical body, thinking done by subtle body and trance performed by causal body—all have no relation with us. The reason is that every action begins and it comes to an end. No kind of thinking exists eternally but it comes and goes. Unsteadiness comes after stability, and there is relapse after trance. It means that neither the activity remains continuous, nor thinking remains eternally nor stability remains forever. We all experience the changes and the coming and going of them but no one experiences change in one's own self. Our existence stays eternally. Neither any object nor any action nor thought nor stability stays with us. But we (the self) remain all alone. (separate from things, activities and thinking and stability). So we should form the habit of living alone.

When we do not have any relationship with physical, subtle and causal bodies and their functions like activities, thinking and stability of mind, then what difference shall it make whether they have association with us or dissociation from us. A man, who has transcended the three modes of nature,

realizes the same fact—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

(Gītā 14/22)

"Arjuna, he feels no aversion to light (which is born of Sattva) or activity (which is born of Rajas) or delusion (which is born of Tamas), when they are present and does not long for them, when they are absent."

Association and separation are relative situations but the ultimate reality (Tattva) is an absolute term. In this reality, we do not find either association or separation. but we have eternal unity or Yoga (नित्य योग).

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् । (Gītā 6/23)

"The state called Yoga, which is free from the contact of pain (in the form of transmigration) should be known."

So long as we are related with things, activities and stability, till then we feel dependence, because things and activities are non-self, they are not our own self. We become free (Mukta), when we break our relationship from them. In fact our real self (existence) is free from both dependence and independence, because dependence and independence are relative states, but our own self is absolute.

God has stated—

नासतो विद्यते भावो नाभावो विद्यते सतः । (Gītā 2/16)

"The unreal has no existence, and the real never ceases to be.

There is no existence of the unreal and the real is not non-existing.”

Bodies, things, actions etc., are unreal, therefore they are non-existent. But the self is real, which is never non-existing which means that it exists continuously. By not accepting our relationship with the unreal, the non-existing phenomena come to an end altogether and the real remains in the same unchanged form and its reality is realized by oneself.

In the path of discrimination (Jñānamārga), the relationship with the unreal is broken away and the automatic state of one's own self (divine existence alone) is realized. Then the self, which is a part of God, is attracted toward Him automatically which is called as love. One's own self is loving to every being, then how much more loving to the being, God should be Whose fragment he (the self) is—there is no limit of it.



## 14. Self-realization without the Feeling of Ego

For every aspirant it is very necessary to become free from the sense of ego and mine. The reason is that the sense of 'I' and 'mine' is illusion by which the embodied soul comes within bondage.

मैं अरु मोर तोर तैं माया।  
जेहि बस कीन्हे जीव निकाया॥

(Mānasa, Aranya. 15/1)

"'I' and 'mine', 'you' and 'yours' is delusion, which has captivated all Jīvas of the entire universe."

मैं मेरे की जेवरी, गल बँध्यो संसार।  
दास कबीरा क्यों बँधे जाके राम अधार॥

"I and mine is the chain which has tied the world, but why should saint Kabīra come within that chain who has taken abode in Rāma?"

In Śrīmad Bhagavadgītā, God in the Disciplines of Action (Karmayoga), Knowledge (Jñānayoga) and Devotion (Bhaktiyoga), has insisted in all the three Yogas, the necessity of becoming free from the sense of mine and egoism.

In Karmayoga—

निर्ममो निरहङ्कारः स शांतिमधिगच्छति॥ (2/71)



‘He, being free from the sense of mine and egoism attains peace.’

In Jñānayoga—

अहंकारं.....विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

(18/53)

‘Free from egotism and mineness, he rests in comprehensive Brahma.’

In Bhaktiyoga—

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ (12/13)

"Egoless and free from the sense of mine he is balanced both in pain and pleasure."

In this respect one aspect on which the aspirant has to give more attention is that the real self is free from egoism, and mineness. 'I' and 'Mineness' are not real, both of them have been falsely presumed to be our own self. If these were truly real, then we could never become free from the sense of 'I' and 'mine' and God would not have talked about being free from egoism and mineness. It is only because of this that God has mentioned to be free from egoism and mineness.

**What is 'I' ?**

This is the experience of every man that "I am" (my own self). This "I am" is the combination of physical and divine elements (i.e., the perishable and immortal elements which is called the knot of both elements (Cijjadagranthi).

Although there appears to be the prominence of 'I' in this combination and 'am' appears to be supplementary (secondary) but if it is viewed from a real angle, then

the prominent among the two is 'Is' (existential part of this combination) and not 'I'. The reason being that 'I' gets changed but 'am' does not change. For example, 'I am a child', 'I am a young person', 'I am an old man', 'I am sick', 'I am healthy'. In all these states, 'I' changes but 'am' does not change. "Am" remains the same without undergoing any modification. 'I' stands as a part of Nature and 'am' is a fragment of God. This 'am' is an indicator of the existence. It is because of 'I' that 'am' is used. If "I" does not co-exist then "am" shall not remain at all, but "is" will remain. That 'is' is a universal existence. It is due to the presence of 'I' that unipresent 'am' appears to us to exist.

'I', 'you', 'this' and 'that'—in all the four, 'am' is used only with 'I', with the remaining three 'is', is only associated as 'thou art (is)', 'this is' and 'that is'. We can say to infinite beings from times immemorial as 'is' that 'these are living beings'. Earth, heaven, hell (the lower infernal regions)—all universes can be said as 'is'. All the four ages of Hindu mythology—Satyayuga, Tretā, Dwāpara and Kaliyuga can be called as 'is'. But the speaker who says, 'I' always remains one. In the present day language, all the votes go with 'is', the 'I' obtains only one single vote.

'I' is a physical element and 'am' is a divine element. 'I' and 'am'—both mix and identify with each other and this identity of them is Cijjaḍagranti. The clear proof of this reality is that we desire bliss

which exists eternally and at the same time we desire perishable sensual pleasures and accumulation of material things. These two categories reflect the identification of 'I' and 'am' elements.

We like to exist eternally (we want to remain alive always). This desire does not arise in that element which does not exist eternally and nor does it occur in that element which exists eternally. This desire arises in that which exists eternally, but in which the fear of death has entered.

The fear of death comes due to association of perishable nature, because inert nature is perishable, but the eternal existence is imperishable. The meaning is that by adding 'I' in the divine existence 'is', we create the desire for living. Therefore the desire for living is neither in 'I' nor in 'am' but rather in 'I am'—it exists in this identity. Due to this fusion of two separate identities, the desire for sensual pleasure and the quest for salvation—both of them exist.

'I am'—in both of them, if we give importance to 'I', then the desire for worldly enjoyments and accumulations shall arise. If we give priority to 'am', then the desire for God (salvation) shall arise. When the presumed relationship with 'I' viz., its identification shall come to an end, then the desire for worldly objects will come to an end and the desire for God shall be fulfilled. The reason is that the entire world is always incomplete, therefore its desires never get fulfilled

and God is complete, therefore His desire never remains unfulfilled which means it is always fulfilled.

Whether it is the desire for worldly pleasures or the desire for salvation; all desires arise due to identification with unreal world. By the end of such identification, we become free from bondage during our own lifetime. In fact we are free from bondage during our lifetime, but we don't realize this liberation because of the identification of the self with 'I'. Therefore the entity which is already attained by all of us eternally, the same reality is achieved and that perishable which is always detached, the same is eliminated or it comes to an end.

### **Our Realization of Reality**

**Question :** 'I' is a separate entity and 'am' is a separate element, how can we realize their separation?

**Answer :** All of us know that in wakeful state and in the state of dreams, we have dealings but in sound sleep there are no dealings. The reason being that in the state of sound sleep, 'I'ness does not remain awakened, but it merges in ignorance, but our own existence persists, therefore after awakening from sound sleep, we say that I slept so soundly that I knew nothing during that sound sleep. So when I did not know anything, it proves that 'I' (the self) was aware of not knowing anything during that period, otherwise how it could be said that I knew nothing about that period. This thing has proved that during the period

of awakening and dream, when 'I'ness remains awakened our existence is always present and in sound sleep despite 'I'ness not being awakened, our existence remains undoubtedly. Therefore we are knower of the feeling of 'I'ness and also the absence of 'I'ness. If we were not distinct from 'I'ness, we had been only in the form of ego, then in the state of sound sleep, at the elimination of the sense of 'I'ness, we would also not have been in existence.\* Therefore without 'I'ness ourself existence is naturally proved.

We know the presence (existence) or absence (destruction) of ego (I) i.e., we know both the aspects of this 'I' but no one knows absence or elimination of one's own self because the self is never non-existent—

‘नाभावो विद्यते सतः।’ (Gītā 2/16)

"The real never ceases to be."

Our real self which illumines the presence and absence of untrue thing 'ego', eternally exists. For instance just as we were in awakened state yesterday and at night we were in the dream state or in sound sleep state and today, we are again in awakened state, then we realize the existence of the feeling of ego in wakeful and dream state but in sound sleep we realize the absence of ego.

The states such as awakening etc., do not remain

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\* In sound sleep 'I'ness does not get destroyed but it merges in ignorance and after the completion of sleeping stage (on arrival of awakening state) that reappears again. But on Self-realization, the sense of 'I'ness is destroyed.

continuously—this is also our experience. Therefore the self is the unextinguishable light which illumines ego and other states. Therefore we say that yesterday 'I' was awake, the same 'I' am awake today and the same 'I' also existed in my sound sleep and in my dream. The meaning is that in all the three stages we realize our eternal existence. In the same manner we may go to any womb, our ego changes, but our real existence (the self) does not undergo any change (which means it remains unchanged). Just as formerly we used to say that "I am a child," then we began to say that "I am a young man" and now we say that "I am an old man." Thus childhood, youth and old age are separate; but the self remains the same. Thus during the changes in the states, the self did not change. Similarly the Jīvātmā, while coming in human body presumes that "I am a human being." After becoming deity, he presumes that "I am a deity," on becoming an animal he starts feeling that "I am an animal," on being a ghost and evil spirit he feels "I am a ghost" or "an evil spirit" etc. By this description it is proved that after the embodied soul acquires a new body, ego gets changed, but our existence does not change. In this way, in sound sleep, the absence of ego and after acquiring the new body, the ego changes—everyone realizes it but no one ever experiences the absence of his own existence and nor such experience can occur.

This has been proven by this that ego ('I'ness) is not our real self or existence. Our mistake occurs

because we do not respect this fact and do not give importance to it. If we give importance to this fact, then the impressions of the past of 'I'ness which are present within us from times immemorial by getting lesser and lesser slowly, will ultimately finish altogether.

### **Our Real Self**

Our real self is only an eternal existence. There is no difference of I, You, this and that in that existence. I, You, this and that are of the category of nature and the real self transcends nature. These are four in number and the existence is always alone and one. All these four are relative and the entity or real self is absolute. All these four are enlightened and the existence is enlightener. All these four are super structures and the existence is the original foundation. All these four come in the purview of our knowledge and the existential reality is the knower of all the four.

There is change and complete absence of all these four and there is never a change in the reality (existence) and therefore there is never the slightest absence of this reality. Therefore the change in all the four, their coming and going, their presence and absence, their production and their destruction, is experienced by us but the change in the real self or its coming or its going, presence or absence, production or destruction, is never felt by one of us at any moment.



I, you, this and that, all these four are untrue, insentient and sorrowful, but the divine reality, is truth, consciousness and bliss solidified. All are eternally established in this sentient existence. While performing worldly physical behaviour, the reality remains the same. In that reality there cannot be even the slightest modification or commotion or disquietude or perturbation. In that existence there is neither egoism nor mineness. That reality is only knowledge personified, there is no knower of this knowledge, there the knowledge or Jñāna exists but there is not its knower. So long there is, knower, till then there is unipresence or individuality. After the end of unipresence or individuality, only the immutable, egoless, and universal reality remains which is naturally attained to every individual.\*

In that reality, there are no states of awakening, dream, sound sleep, swoon (faint) and trance (Samādhi). All these five states are perishable and changeable, and the reality is eternal. The stages are illumined while the reality is the illuminator.

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\* In reality, the existence cannot be described in words. That is said as real in relation to the unreal, immutable in relation to the mutable, egoless in relation to ego, omnipresent in relation to located at a single place, but in fact words such as real, changeless etc., do not apply for that existence. The reason is that the application of words is made due to relativity and relationship with nature whereas the entity (Truth) is absolute and beyond the Nature. Therefore it has been mentioned in Gītā "That beginningless Supreme Brahma is said to be neither Sat (being) nor Asat (non-being)" = "न सत्तन्नासदुच्यते" (Gītā 13/12).

All these five states are separate from each other, they change, they have a beginning and an end, but the self is totally free from such changes. Just as in the dream, the things seen (really non-existing) do not exist, in the same way the knower of those objects viz., the dreamer's ego is also false. In dream state the awakening state is suppressed, it does not extinguish but in the awakening state, the dream state comes to a complete end. Therefore along with the dream state, its ego also comes to an end. In the same way during the awakened stage, the ego which is perceived by an individual, that also at the time of death, comes to an end, but due to identification of the self with the body, on getting a new body, again the ego is awakened. Although in awakening and dream states etc., ego is also different from one another but because of their reality (existence) being one, the ego also appears as one.

The Turiya state (fourth stage) is also there, which is said to be the state beyond sound sleep but in reality the Turiya state is not any state, but on the basis of relativity of the three states, it is called the fourth state. It is called the state of liberation on the relativity basis of the bondage state. It is also called as the state of extreme bliss (Beatitude of God) (Nirvāṇapada).

पद निरवाण लखे कोई विरला,  
तीन लोक में काल समाना, चौथे लोकमें नाम निसाण, लखे कोई विरला।

“The stage of extreme bliss (salvation) is achieved

by a rare individual, the death is dominating and pervading in all the three worlds. The name symbol is present in the fourth world which is visualised by the same very rare individual.”

Turiya state or salvation state or the state of Beatitude of God is not any state but this is our own real self or existence.

### **The Method to Root out ‘I’ness**

“How can ego be removed?” If this question remains alive for all the twenty-four hours, then such ego shall come to an end. In fact the ego is already non-existing but due to the lack of true earnest desire, this fact is not realized. In the biography of a saint it has been mentioned that those were the days of summer, he was feeling extremely thirsty and the cold water was already stored in the nearby pot. But he had the earnest desire that he would not drink water before Self-realization. With that burning desire he immediately had Self-realization. If such Self-realization is attained once, then it shall remain forever.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव। (Gītā 4/35)

“Acquiring that knowledge of the self you will no more be subjected to delusion.”

Three methods have been mentioned for removing the ego—They are the paths of Action, Knowledge and Devotion.

In Yoga of action one should perform various services for others, provide comforts for others

without selfish motive, then the individual's own desire for pleasures and accumulation of wealth and things will come to an end. After the elimination of the desire for enjoying pleasure completely, ego shall be destroyed, because this ego is based upon the desire for pleasures. In Yoga for Knowledge one should understand by discrimination that we do not have any kind of relationship with the unreal but our relationship exists with the omnipresent real self (existence). Having realized this fact, the ego shall be destroyed. In the Yoga of Devotion assume that only God is mine and this world is not mine. By believing this reality one should become indifferent to worldly matters and surrender himself to God, then also the ego shall be destroyed. In the Yoga of action (Karmayoga) the ego becomes purified, in the Yoga of knowledge (Jñānayoga) the ego is completely destroyed and in the devotional Yoga (Bhaktiyoga), the ego is changed. The result of all these three is one.

The ego is temporary and changeable in nature. This is the experience of all of us. In a single day, ego gets changed many times. Before father, I say that I am a son and in the presence of the son; I say that I am a father. If someone asks us "Please tell me whether you are a father or a son, then what shall be our answer?" If there could be only one true ego, then we could answer the truth positively. When we leave this artificiality and we look towards reality, then only we shall discover the real thing.

We are the existence (reality) which exists in all of them. That reality is our true nature. If our real self had been a father, it would never have been a son. If before a son I say that I am a father, and in front of the father I say that I am a son, then this is the relative ego which is only useful for social behaviour. The attitude of ego (Ahaṁvṛtti) is not the doer (agent), but it is an instrument. The ego is the doer itself as I am eating, I am drinking, I am speaking etc.,—these are normal activities which are performed by the 'ego-attitude' but the ego remains continuously in all of these activities. By taking those activities, when we look in us some sort of especiality, there is the sense of egoism just as 'I am a rich man,' 'I am a wise man,' 'I am an intelligent man,' 'I am a lecturer' etc. In Gītā it is mentioned—

अहंकारविमूढात्मा कर्ताहमिति मन्यते॥ (3/27)

"The fool whose mind is deluded by egoism, considers himself to be the doer." (3/27)

In fact the self is not the doer. Therefore the aspirant should hold, "I do nothing," and he should stand firmly on this truth.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। (Gītā 5/8)

"A Sāṅkhyayogī, however, who knows the reality of things even, though seeing, hearing, touching, seeing, eating, going, sleeping, breathing, speaking, passing urine and stool, talking and opening and closing of eyes must believe, that he does nothing."

When a striver does not have the sense of

doership and taintedness, he attains perfection viz., acquires the ultimate union with God.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते । (Gītā 18/17)

The attachment to the family, things, money, bodies etc., is the taintedness of intellect. The sense of doership and taintedness—both are not real but they have been presumed.

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ (Gītā 13/31)

“Arjuna, this Self (soul) in spite of living in the body neither acts nor gets contaminated.”

Just as we are sitting in some light, then the light does not get tainted with anything and it does not have the feeling that “I am light, the light is mine,” such sort of ego and mineness also does not exist in it. In the same way even illuminating all activities the real self remains untainted. In fact it does not illuminate the actions but the activities get illuminated by it, which means that from that self, the activities obtain their own existence and motivation.

Identification with the unreal leads to flaws like attachment-aversion, pleasure-pain, anxiety-fear and perturbation-commotion etc.

Even if these flaws do not occur but the aspirant feels unipresence in the self, even then this sense should also become unbearable to him. The reason is that the ego is unipresent but the self (existential reality) is not confined to a particular place, it is omnipresent. When thinking along such lines the aspirant

feels in the real self, unipresence, he should feel that the ego is not coming inside but it is going outside. At the gate a person coming inside and a person going outside both become visible. This does not mean that ego breaks into pieces but it means that from times immemorial the impressions of ego are lying inside, they suddenly appear. Therefore we should not give importance to it but instead we should ignore it and should firmly feel that there is no ego in us. The reason for this feeling is that if we had ego, then it should have existed in us in sound sleep also and also remained during the time of changing states and at the time of acquiring the new bodies.

When no evolute of nature is stable, then how can the ego remain stationary? Ego changes every moment, it never remains stable and uniform nor can it remain so. But the self which is above nature never changes. It ever remains stable and uniform. Therefore with the changing object there is no relationship of the non-changing existence. This should be firmly realized because this is a fact.

### **Search for 'I'ness (Ego)**

Now we have to search where the 'I'ness (ego) exists. If we admit ego in the self, then this ego shall never get eliminated because the self ever exists and a man shall never be able to become free from mineness and ego. Ego is the creation of nature and the Self (existence) transcends nature. When ego does



not exist even in nature, then how can it exist in the Self which transcends Nature? The fundamental Self is so solid that even the imagination of the changeable 'I'ness in it cannot be done. If we presume ego in the unreal, then the unreal is always changeable every second, then how shall the ego stay in it? The unreal which does not exist itself, how can any other element stay in it? Therefore ego is neither in the real and not in the unreal. We cannot also presume ego in the combination of the real and the unreal. The reason is that just as the combination of darkness and light is not possible, in the same way the combination of the unreal and the real is not possible. Ego cannot be presumed in the inner sense also because it is also an instinct which depends upon the doer. Therefore the ego is in the doer.

Now the question arises—who is the doer? Body is not the doer because the body is going into extinction every moment! Mind, intellect, thinking faculty, and ego, these four are the tools which are known as the internal instrument. This internal instrument is also not the doer because the instrument is dependent upon the doer. But the doer remains independent 'स्वतन्त्रः कर्ता' (Pāṇi. a. 1/4/54). An instrument is always very much helpful in the performance of an activity 'साधकतमं करणम्' (Pāṇi. a. 1/4/42). Therefore no activity can be fulfilled without the application of the instrument. Just as the pen cannot write independently, it is only an instrument for writing purpose which is dependent on the writer,

in the same way the internal instrument does not become the doer and the doer cannot become an instrument. If the internal instrument is the tool, then how can it become the doer? Secondly if there is the sense of doership in the internal instrument, then why does the self become happy and unhappy? If the internal instrument becomes happy and unhappy, then what is loss to the self? The real existence (self) is also not a doer, because the ego is the evolute of nature, how can it be in the self which transcends Nature?

If the doership had been in the self, then it would have never perished because the self is imperishable. Therefore Śrīmad Bhagvadgītā says :

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥

(18/16)

"One who presumes the real self as the doer, that person of perverse understanding does not see right, because his intellect is not pure viz., he has not attached importance to discrimination."

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ (Gītā 13/31)

"This real self though dwelling in the body neither acts nor gets contaminated."

In fact he, who is an experiencer, (happy-unhappy), is the doer. Now the question arises who is an experiencer? The experiencer (enjoyer) is neither the real nor the unreal. The real self cannot be the enjoyer, since there cannot be the absence of

the real self. 'नाभावो विद्यते सतः' while there is the absence of the enjoyership 'न लिप्यते' (Gītā 13/31).

The unreal also cannot be the enjoyer, since there is no existence of the unreal. 'नासतो विद्यते भावः'।

Therefore there can't be even the imagination of enjoyership in the unreal. The result is that the sense of doership or enjoyership exists neither in the real nor in the unreal. Therefore it is expected from the aspirant that he should withdraw the feeling of ego from the real and the unreal. After it is withdrawn, the ego will exist nowhere, it will extinguish, the doership and enjoyership will not exist but only the conscious entity will exist.

When there is no doer or experiencer, then remains Yoga. After the achievement of Yoga, there is no scope of enjoyment or entertainment i.e., Yoga exists, but the Yogī does not exist, 'Jñāna' (knowledge) exists, but there remains no 'Jñānī', 'love' remains but 'the lover' does not remain. So long as the Yogī remains, till then there is enjoyment of Yoga. So long as the Jñānī remains, there is enjoyment of Jñāna. So long as the lover remains, till then love is enjoyed. Therefore one, who is a Yogī, is the enjoyer of Yoga. One who is a enjoyer of Yoga, can sometimes become the enjoyer of sense-objects. One who is an enjoyer of Jñāna (knowledge) can someday become the enjoyer of Ajñāna (ignorance). The person who is enjoyer of love, can sometimes become the enjoyer of sex (attachment).

Where there is no enjoyer, then Yoga alone stays. When Yoga remains, a man achieves salvation. But even after salvation, the path by which the great man has attained salvation, there remains the impression of that spiritual path, which does not allow unity with other philosophers. Due to this impression there remains some differences among philosophers and their philosophies. The impression of one's own doctrine (opinion) does not allow him to respect opinions of other philosophers equally. But having attained ever increasing love, one does not possess any impression of one's own methodology and then the unity is achieved among philosophers and their philosophies. Therefore Rāmāyaṇa says—

प्रेम भगति जल बिनु रघुराई ।  
अभिअंतर मल कबहुँ न जाई ॥

(Mānasa, Uttara. 49/3)

"Without love oriented— devotion, O Lord Rāma, the internal filth never vanishes."

Therefore the Yoga of action and the Yoga of Knowledge are the means while the Yoga of Devotion is an end. In love, even the slight impression of one's doctrine disappears completely and then 'वासुदेवः सर्वम्' "Everything is God" is realized. In that case "All is God" such an experiencer or the knower of this reality or one who talks about this reality does not remain but only God remains Who is the same from times immemorial. By seeing God in everything and

everywhere, the devotee regards and respects all beliefs and religious paths, equally because opposition of one's own deity is not possible in any way for one who beholds his own dear and respected God in the entire universe. 'निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध' (Mānasa, Uttara. 112 Kha).

Therefore in Gītā it has been mentioned that the exalted soul who realizes 'All is God' is rare indeed—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(7/19)

"In the very last of all births, the man of realisation, who worships Me, realising that "All is God," such a great soul is very rare indeed."



## **15. An Easy and Quick Means to Realize God**

A man can realize God very easily and quickly. But it is because of the attachment to the world that it seems that God will be realized with great difficulty and His realization will be delayed. In fact God-realization is not difficult but renunciation of attachment to the world is difficult. If we reflect upon it deeply, we come to know that renunciation of attachment is also not difficult. The reason is that no attachment constantly persists. A person is predominantly attached to two things—pleasures and prosperity. But attachment to them does not constantly persist even for a single day. It has no power at all to persist constantly.

We are attached to the things which emanate and perish. This is a rule that things, which emanate and perish, can never satisfy a man (the self). How can the perishable satisfy the imperishable? How can attachment to the perishable be imperishable? It can't be. Attachment is a fleeting flaw. The method to root it out, is to enhance the desire (eagerness) for devotion (love) to God. We should think over day and night, how to enhance love for Him. Besides love for Him, we should have no other desire, not even the desire for His vision. In this desire of love for God, there is a remarkable power. If this desire is enhanced, God

can be realized very quickly. This desire should be enhanced so much that all other desires are annihilated. If there is only one burning desire—‘I must have exclusive love for God,’ this desire will be fulfilled within no time.

‘God must be sweet (darling) to me and I must love His feet’—this is indeed our necessity. There is a difference between ‘necessity’ and ‘desire.’ The worldly desire is called longing, wish, craving, hope etc., while the desire for God is called necessity, hunger or thirst etc. It means that attraction towards the perishable is desire; and attraction towards the imperishable is necessity. A desire attracts a man towards pleasure and prosperity, while necessity directs a man towards the association with exalted souls, adoration and meditation etc. It is a rule that desires are never satiated, while necessity is certainly fulfilled. Our affinity for the inert (insentient) causes shortage and that shortage is compensated only by necessity. When affinity for the inert is renounced totally, desires are wiped out and necessity is fulfilled.

Till today all desires of even a single person have not been satiated. If we gain a lot of wealth, riches, property, pleasures and even the kingdom of infinite universes, our desire will never be satiated, it will remain unsatisfied. But the necessity is certainly fulfilled, it is never wiped out. If there is no desire for or attachment to anything, the necessity will be fulfilled undoubtedly.



Our necessity is for God. We must never forget this necessity, we must keep it aroused. If we feel drowsy, let us sleep but we must not let the necessity fall into oblivion. If we keep this necessity for God-realization and Divine Love, aroused all the twenty-four hours, our aim of God-realization will be attained within this period. If any other desire emanates, we should negate (disapprove) it, by shaking our tongue and head from side to side. If there is no other desire, God-realization will not take even a day.

God-realization is not difficult because—where does God not exist? When does He not exist? In whom does He not exist? There is neither a thing nor time, nor space, nor place, nor person, nor state, nor circumstance in which God is not present. God needs the only desire to realize Him. We must have the only desire how to realize Him. We need not see how He is. We must never forget that it is a necessity for us to attain Him. Revelation of the only desire may take time but God-realization will take no time. The people may call us mad, may utter any words against us, we need not care. If we have the only desire to realize Him, all other desires will be wiped out. When all other desires are wiped out, then the craving for God-realization will be fulfilled.

In the Gītā the Lord has declared—

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

(8/14)

‘O Pārtha (son of Kuntī)! The Yogī who perpetually thinks of Me and undividedly remains absorbed in Me, to him I am easily attainable.’

‘Ananyacetāḥ’ means that the striver should have no desire besides God. He should have a desire neither for life nor for death, neither for pleasure nor for pain. The term ‘Satatam’ means that he should think of God constantly, from the time he is awake, to the time he is asleep; and ‘Nityaśaḥ’ means that he should think of Him from today, to the day he dies. When a striver possesses these three characteristics, God is easily attainable to him. It means that he should constantly have the only necessity, the only hunger, the only awakening, how to realize God. As soon as a striver has the only inclination (attraction) to Him, He is attained. If there is any other inclination, it will be a stumbling block to God-realization. There should not be any difficulty in having only one inclination. The reason is that besides God, there is nothing permanent and imperishable, then how will a striver be attached to them? Why should he be inclined to them? Where will he be inclined? There is nothing or none which/who may stay everywhere, every time, in everything, in every person, in every state and in every circumstance. But God pervades everywhere, every time, everything, every person, every state and every circumstance equally. In the entire universe there is nothing else besides God.

The reason of delay in the attainment of God, Who

equally pervades everywhere, is that we don't want (like) Him. A sin is not an obstacle to His attainment. If a sin is an obstacle, it means that a sin is stronger than God. But it is not possible at all. A man's mean mentality or mean act is called a sin. A sin is not imperishable. By the association of the exalted souls (saints), by chanting the Lord's holy names and by bathing in the holy Ganges, sins can't stay. Even the deadliest sin has no power to stay. The reason is that actually sins have no existence. It is only God Who exists. God equally abides in sins and virtues, in the good and the bad, in the pure and the impure. Someone said to me, "Your God abides in hells." I said, "Our God equally abides everywhere. He is in heaven and also in hells. Your ancestors must have gone to hells, so they must have informed you about His residence in the hells." There can be no place devoid of God at all. He pervades everywhere. If a striver has the only desire to attain God, He will be certainly attained, it may take only a day or two. If a striver does not desire wealth, property, praise, respect, honour, glory or anything else, he will certainly attain God, there is no doubt about it. How to attain God? If this question ever remains aroused, how will God remain hidden?

If a striver feels hungry, he should take food; if he feels thirsty, he should drink water; if he feels drowsy, he should sleep. He should not be obstinate. He has not to relish food and derive pleasure from

it. Similarly he should not derive pleasure from water and sleep. As a patient takes medicine, similarly when he feels hungry, he should eat food without relishing it. Does a patient relish medicine or derive pleasure from it? A striver should have the exclusive desire for God-realization. What can be an easier means than this? This desire is accompanied by other desires—this is the obstacle. Every man whether he is a sinner or a fool, he is eligible (qualified) for God-realization. No one is unqualified for God-realization. He should have the exclusive yearning for attaining Him. Any other desire besides it, is the stumbling block to His realization. If he is not harassed (troubled) by hunger, thirst and sleep, there is no need to eat food, to drink water and to go to bed. Can a man live alive for ever by eating food, by drinking water and by getting sleep? While eating food, drinking water and getting sleep, a man dies. Food, water and sleep have no power to keep a man alive. If a man dies of hunger, he also dies by eating food and drinking water. One day every man has to die, then what new loss does he sustain, if he dies without eating food and drinking water? Whatever has to happen, will happen. But I don't ask you to die of hunger and thirst. The reason is that when he is hungry and thirsty, he does not keep his balance. Therefore if he feels hungry and thirsty, he should eat food and drink water; if he feels drowsy, he should get sleep but he should not forget his (the self's) necessity. He should ever keep it

aroused. God-realization depends upon us whether we realize Him in a moment or in days, months and years together. It is our desire which makes a difference otherwise God-realization is instantaneous. The Lord has declared—

सनमुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥

(Mānasa, Sundara. 44/1)

As soon as we have an inclination to God, the sins of millions of births (lives) are annihilated at that very moment. Sins, mis-conduct and defects have no power to hinder God-realization. If any thing can hinder God from meeting us, what bliss will that God, weaker than the thing, shower upon us, when He meets us? Of what utility is that Lord to us Who is held up by anyone? There is the need (necessity) of having an exclusive desire for Him. A striver should take precaution that he should never forget to have an exclusive desire for Him. Then God-realization will neither be difficult nor be delayed.



## 16. Invaluable Advice for Strivers

The striver, who wants to follow 'Karmayoga' (Path of Action), should first accept 'I am a Yogī'. He who wants to follow Jñānayoga (Path of Knowledge), he should hold 'I am inquisitive or seeker of knowledge'. He who wants to follow 'Bhaktiyoga' (Path of Devotion), should accept 'I am a devotee.' It means that a striver should practise spiritual discipline by becoming a Yogī or by becoming a seeker of knowledge or by becoming a devotee.

He who practises spiritual discipline by becoming a Yogī should not be satisfied till he attains Yoga (equanimity). Yoga means equanimity — 'समत्वं योग उच्यते' (Gītā 2/48). Dualities (pairs of opposites) such as attachment-aversion, joy-sorrow etc., are the obstacles to a striver in becoming a Yogī. Therefore a striver should have the aim to root out attachment-aversion. An action is performed with two aims—to reap the fruit and to renounce the desire for fruit. He, who performs an action to reap its fruit, is a 'Karmī' (he who works with an interested motive) and he who performs an action by renouncing the desire for fruit is a 'Karmayogī.' Therefore a striver following 'Karmayoga' should hold, "I am a Yogī, therefore it is not my aim to reap the fruit of action." Therefore he should perform his duty by renouncing attachment

to the fruit of action.\* He should make the proper use of the favourable and the unfavourable circumstances instead of being happy and sad, pleased and displeased with them. The proper use of the favourable circumstances is to use them to serve others and the proper use of the unfavourable circumstances is to renounce the desire for the favourable circumstances. The proper use of both the favourable and the unfavourable circumstances becomes the cause of wiping out attachment and aversion.

Every action has its affinity with the alien (non-self) rather than the self. The reason is that in the self there is no deficiency (shortage). Therefore the self needs nothing. When the self needs nothing, then there is no question for a striver to do any action for himself. Secondly the sense-organs, with which actions are performed, belong to Prakṛti (Nature). As the self has no affinity with Prakṛti, so a striver (the self) has no responsibility to perform any action at all for himself. Therefore the person who performs action for himself is bound by actions—‘यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः’ (Gītā 3/9). But he, who instead of performing actions for himself, performs them for others, is liberated from the bondage of actions—‘यज्ञायाचरतः कर्म समग्रं प्रविलीयते’ (Gītā 4/23). The actions, which are performed as sacrifice viz., for others without any interested motive,

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\* तस्मादसक्तः सततं कार्यं कर्म समाचर।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

(Gītā 3/19)



are called 'Yajñārtha Karma.' Such strivers, who perform actions in a disinterested manner (as sacrifice), attain 'Yoga' (equanimity) as the result of eating the remnants of the sacrifice and also attain to the Eternal Absolute—

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः । (Gītā 3/13)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् । (Gītā 4/31)

'I am a Yogī,' 'I am a seeker of knowledge (inquisitive), 'I am a devotee,' 'I am a striver'—this is not a striver's physical body but it is 'Bhāva Śarīra' (Emotional body). The physical (gross) body is not a Yogī, nor a seeker of knowledge nor a devotee. If a striver from the outset holds 'I am not worldly, I am a striver' he will progress speedily in his spiritual practice. As at the time of wedding a boy becomes the bridegroom, then his manners change. The reason is that he changes his egoism that he is the bridegroom. Similarly a striver by changing his egoism should feel that he is a striver, not a worldly man. If he holds that he is worldly, he will perform the worldly work promptly and efficiently but his spiritual discipline will not be practised efficiently. The change in egoism makes the work very easy. Therefore it is very necessary for a striver to change his egoism. The striver who does not practise spiritual discipline by becoming a servant or an inquisitive person or a devotee, though his spiritual discipline does not go in vain yet he does not attain the aim at present. Therefore he, who wants to practise the spiritual discipline, should hold 'I am a striver', 'I am a

Karmayogī,' 'I am a Jñānayogī' or 'I am a Bhaktiyogī' and then he should practise the spiritual discipline.

Karmayoga is also named 'service.' Therefore the striver who follows 'the Path of Action' by changing his egoism, should accept 'I am a servant.' By this egoism he will hold "Being a servant it is my duty to serve others without expecting any reward." Therefore for a striver it is important that he has to serve others without any selfish motive, without any desire for fruit. He, who wants worldly pleasures or happiness or comfort for himself, is not a servant indeed\*. A striver may follow any path, he will have to abandon his own comfort and pleasure. A striver has to practise spiritual discipline, he is not to enjoy pleasures. A pleasure-seeker is not a striver. A pleasure-seeker is a diseased person rather than a Yogī. A pleasure-seeker has to suffer, he can't escape sufferings.

A servant is he who renders service everytime. Whatever he does, whether he eats food or takes bath or washes clothes or does business, he should do it with the sense of duty. But it is possible only when he has the sentiment that he is a servant. But if he holds that 'I am a man,' or 'I am a Brāhmaṇa,' 'I am a Vaiśya,' or 'I am a householder,' 'I am a recluse' etc., first and then 'I am a servant,' he will not be able to

\* सेवक सुख चह मान भिखारी । ब्यसनी धन सुभ गति बिभिचारी ॥  
लोभी जसु चह चार गुमानी । नभ दुहि दूध चहत ए प्रानी ॥

(Mānasa, Aranya. 17/8)

perform his duty as a 'Karmayogī' well and efficiently. A Karmayogī should hold 'I am a Karmayogī first and then I am a man etc.' Similarly he should hold first of all 'I am a devotee', 'I am a seeker of knowledge' or 'I am a striver.' As in a Brāhmaṇa (member of the priest class), the notion that he is a Brāhmaṇa remains aroused everytime, similarly in a striver the feeling 'I am a striver' should remain aroused everytime. By doing so, his notion, that he is a man or he is the body, is wiped out. 'I am a man'—this is the human body consisting of the five subtle elements and 'I am a striver' (a servant, a seeker of knowledge or a devotee)—this is 'Bhāva Śarīra' (emotional body) (the self). When there is predominance of the 'Bhāva Śarīra,' the spiritual discipline is practised incessantly.

A Karmayogī serves the gross, the subtle and the causal—the three bodies. The service to the gross (physical) body is not to let it be pleasure seeking, indolent and inactive. The service to the subtle body is not to think of the sense-objects but to think of the happiness and welfare of all beings. The service to the causal body is to experience trance, to stick firmly to one's principle and not to deviate from the aim of salvation. An action done with the gross body, thinking (reflection) done with the subtle body and steadiness or trance experienced with the causal body—not to consider them one's own and for one's ownself, is service to them. The reason is that the gross body has its identity with the gross world, the subtle body has its

identity with the subtle world and the causal body has its identity with the causal world. Therefore it is a blunder to consider the body different from the world. It is very injurious for a striver to consider the body 'his' and 'for him.' Such a person can't be called a striver in the real sense of the term, even though his whole life may pass. Therefore a Karmayogī should hold 'I am of the world and I am to serve the world.' In this connection there is an illustration. It is a prevalent notion among people that money makes (earns) money because those who have money, by starting new business etc., earn money. When a man heard that money earns money, he took a one rupee coin and began to wander in the market by tossing it so that it might earn more money or coins. In the market there was a heap of coins. When he tossed the coin, by chance it fell on the heap of coins. He said "What is the matter? It has not earned any other coin." The shopkeeper said, "You are right, money earns money, your coin is small (only one) while here is a heap of coins. So these coins have earned your coin. The small goes to the big, the big does not go to the small." Similarly the world (big) is not for the body (small) but the body is for the world. The world is not for us, but we are for the world. Therefore a striver should have the feeling how he should be of use to the world.

A striver should either purify egoism or destroy it or change it. A Karmayogī purifies egoism, a Jñānayogī destroys it and a Bhaktiyogī changes it. Therefore in

spite of the sense of doership, a striver can follow the Paths of Action and Devotion but he can't follow the Path of Knowledge. He, who follows the Path of Knowledge with egoism may gain knowledge of Jñānayoga but he will not be able to attain salvation. In Karmayoga and Bhaktiyoga first desire is wiped out and then egoism perishes. In Jñānayoga first egoism is wiped out and then desire naturally perishes. It means that the Paths of Action and Devotion can be followed even by having the sense of egoism but the Path of Knowledge can't be followed by having the sense of egoism. Therefore if egoism persists, there is great difficulty in following Jñānayoga — 'अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते' (Gītā 12/5) and when egoism is wiped out, Jñānayoga is easily followed — 'सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते' (Gītā 6/28). But he, who hankers after pleasures and prosperity and indulges in merry making, can't attain perfection by any path. Such a man can't be even a striver, then how can he be an enlightened soul?

A devotee does not wipe out I'ness (egoism), but changes it. It is easy to change I'ness. As a girl remains virgin before marriage and says, "I am a virgin" but after marriage she changes I'ness and says "I am married," similarly a devotee changes his I'ness by declaring, 'I am not of the world but I am God's'. It is easy and also excellent to change I'ness. Having changed I'ness, a striver gets absorbed in God and attains perfection.

A striver should hold firmly that his work is not to indulge in merry-making and to nourish the body

because the arrangement for his livelihood has been made in advance by God. God makes arrangement for livelihood but not for pleasures, prosperity and merry-making. There is milk in the breast of the mother first and the baby is born later. When arrangement for our livelihood has already been made by gracious God, why should we not worship Him? Though every human being is responsible to worship God, yet old people, widows and saints are specially responsible to worship Him. What other duty besides worshipping God, do the above mentioned people have? The human life is not meant for desiring pleasures, rest and favourableness at all—

एहि तन कर फल बिषय न भाई । स्वर्गउ स्वल्प अंत दुखदाई ॥  
नर तनु पाइ बिषयँ मन देहीं । पलटि सुधा ते सठ बिष लेहीं ॥

(Mānasa, Uttara. 44/1)

Therefore he, who hankers after pleasures, rest, honour and praise etc., can't be a striver. He is a pleasure-seeker. Desire for honour and praise is also pleasure-seeking because the body is honoured and the name is praised but the self is neither honoured nor praised. A man even after death desires praise either by writing a few books or by making a house so that people may remember him. But a striver should stand aloof from honour, praise, name and fame etc., because they are very risky for the striver who wants to attain God. It is also not the business of a striver to attain the higher worlds such as heaven etc., because from there he has to return to this mortal

world full of sorrows —‘स्वर्ग उ स्वल्प अंत दुखदाई’।

The Lord declares—

न पारमेष्ठ्यं न महेन्द्रधिष्यं न सार्वभौमं न रसाधिपत्यम् ।  
न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्विनान्यत् ॥

(Śrīmadbhā. 11/14/14)

‘The devotee, who has surrendered himself to Me, besides Me wants neither the rank of Brahmā (the creator) nor of Indra (the king of gods) nor the kingdom of the earth, nor the kingdom of the underworld, nor all accomplishments of Yoga nor even salvation.’

This is the nature of many people that they serve other people where they are honoured and praised. They can’t work without honour, praise, applause and cheer. For good work or achievement they take the credit themselves and for bad work or failure they blame others. How will persons of such a mean mentality attain salvation? ‘I have done all good work’—this is ‘Kaikeyī’s mentality’ and all good work has been done by others—this is ‘Lord Rāma’s mentality’. Kaikeyī declares—

तात बात मैं सकल सँवारी । भै मंथरा सहाय बिचारी ॥  
कछुक काज बिधि बीच बिगारेउ । भूपति सुरपति पुर पगु धारेउ ॥

(Mānasa, Ayodhyā. 160/1)

Lord Rāma declares—

गुर बसिष्ट कुलपूज्य हमारे । इन्ह की कृपाँ दनुज रन मारे ॥  
ए सब सखा सुनहु मुनि मेरे । भए समर सागर कहँ बेरे ॥  
मम हित लागि जन्म इन्ह हारे । भरतहु ते मोहि अधिक पिआरे ॥


(Mānasa, Uttara. 8/3-4)



Therefore it is improper for a striver to work aiming at honour, praise, comfort and luxury etc.

A striver should firmly stick to the path which he follows without caring for pleasure or pain, praise or blame. Whatever sufferings or unfavourable circumstances we come across, are for our spiritual progress. There is a secret point in it that when our spiritual practice runs smoothly and we derive some pleasure out of it and are proud that I have become a good striver, then God sends unfavourable circumstances. But when we get much perturbed, God again sends favourable circumstances. Thus by sending favourable and unfavourable circumstances from time to time, God warns us and protects us.

I have to take nothing but I have to give only—by thinking so a man becomes a striver. If the striver is a servant, by serving others his pride of being a servant will perish viz., instead of the servant, service will remain and then service will be identified with God viz., he will attain God. If the striver is inquisitive, his pride of inquisitiveness will perish and then only inquisitiveness will remain. When only inquisitiveness remains, then the inquisitiveness will be fulfilled viz., he will attain Self-realization. Similarly if the striver is a devotee, he will have no pride of his devotion and he will be identified with devotion viz., every action by him will be performed as devotion (for God) only. By becoming devotion, he will become inseparable with God.



## 17. Jñāna (Knowledge) with Vijñāna (Manifest Divinity)

There are two divisions of all the scriptures (philosophies)—theistic and atheistic. In the theistic scriptures the Gītā is an important one. The basic principle of the Gītā is 'Vāsudevaḥ Sarvam' viz., 'All is God.' The philosophers, who are satisfied with their philosophy, with their opinion only, stopped there without any further progress. But those, who were not satisfied with their philosophy, realized 'All is God.' Having realized 'All is God', all ideological differences among philosophers and their philosophies (ideologies) are totally wiped out and they all become one.

In the scriptures there is description of the world, the soul and God because in the entire universe there is no other entity besides these three. In the Gītā these three have been named differently; as Jagat (world) has been called Aparā (lower Nature), Kṣetra (field), body, Kṣara (perishable) etc., Jīva (soul) has been called Parā (higher Nature), Kṣetrajña (knower) and Akṣara (imperishable) etc., and Paramātmā (the Supreme Soul viz., God) has been called Brahma (the Absolute) and Puruṣottama (Supreme Person) etc. In the Gītā the Lord has mentioned Aparā (world) and Parā (soul)—both His Prakṛti (Nature or power).\*

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\* भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥

As without the powerful, power has no independent existence, similarly without God, the world and the soul have no independent existence. The soul is a fragment of God and the world is a fragment of the soul because the soul has sustained the world—  
'ययेदं धार्यते जगत्' (Gītā 7/5). Therefore in the Gītā the description of the world (universe), the soul and the Supreme Soul (God) does not mean that they are different entities but it means that they are one and the same.\*

The higher Nature and the lower Nature—with these two, God is equally related. But the higher Nature (Parā) bears no relation with the lower Nature

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अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत्॥ (Gītā 7/5)

'Earth, water, fire, air, ether, mind, intellect, ego—these constitute My lower nature, eightfold divided; but different from it, O mighty-armed, is My higher nature, the embodied soul, by which this universe is sustained.'

\* एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्।

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्॥

(Śvetāśvatara. 1/12)

'One should always know Brahma (the Supreme) Who is always lodged in one's heart because there is no other truth besides Him, which should be known. Having known the enjoyer (embodied soul), the enjoyed (world) and their inspirer, the Supreme Lord, a man knows everything. Thus there are three divisions of only Brahma viz., the soul, the world and the Supreme Soul—these three are the forms of entire Brahma only.

(Aparā). The reason is that the nature of the two is totally different from each other. Parā is unchanging and imperishable, while Aparā (body and world) are kaleidoscopic and perishable. Parā Prakṛti, being a fragment of God, is of God's nature viz., as God is unchanging and imperishable, so is His Parā Prakṛti (soul). It means that the soul is an indivisible fragment of God while the body is an indivisible fragment of the world.

The soul and the Supreme Soul are Prāpta viz., existent; and the gross, subtle, causal bodies and the world are Pratīti viz., illusive. The existent is real while the illusive is unreal. The unreal has no existence while the real never ceases to be—'नासतो विद्यते भावो नाभावो विद्यते सतः' (Gītā 2/16). He, who is existent, is not seen but He exists and 'the illusive' is seen but in fact has no existence at all. 'I belong to a particular Varna (order of life) and Āśrama (stage of life) etc.'—this pertains to the illusive, and 'I am a striver (Yogī, seeker of salvation, devotee)'—this pertains to the existent. When in a man there is predominance of the illusive, then he is worldly; and when in him there is predominance of the existent, then he is a striver. Therefore in a striver there should be predominance of the existent. If there is predominance of the illusive, a striver faces a lot of difficulty in attaining perfection (salvation). Salvation or devotion is not attained to the illusive but to the existent (self). Therefore the Lord having mentioned his devotees of four kinds (the

seekers of wealth, the afflicted, the seekers of knowledge and the wise) in the seventeenth verse of the seventh chapter, in the ninth chapter from the thirtieth verse to the thirty-third verse, declared that even the vilest sinners, those born of sinful wombs, women, Vaiśyas, Śūdras, Brāhmaṇas, Kṣatriyas—all these people can become four kinds of devotees. In other words it can be said that God is not realized by sinners or by those born of sinful wombs or by women, Vaiśyas, Śūdras, Brāhmaṇas, Kṣatriyas but He is attained to a devotee (the self)\* (9/33). Therefore any person, who is attached to the body-senses-mind-intellect, can be a voluptuary but not a Yogī (equanimous, having union with God).

Whatever is existent is Parā Prakṛti (the self) and whatever is illusive is Aparā Prakṛti (the body and the world)—both of them being God's are Divine manifestations—'सदसच्चाहमर्जुन' (Gītā 9/19). But the embodied soul (Parā) has sustained the world (Aparā) viz., he (self) having given independent existence and value to Aparā has accepted it as Its own —'मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति' (Gītā 15/7). This is the basic error of a

\* नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो  
नो वा वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा ।  
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णमृताब्धे-  
गोपीभर्तुः पदकमलयोर्दासदासानुदासः ॥

'I am neither a Brāhmaṇa, nor Kṣatriya, nor Vaiśya, nor Śūdra; nor a celibate, nor a householder, nor an ascetic; but I am a very humble servant of the lotus feet of Lord Kṛṣṇa, the lover of cowherds'—women, in the form of the overflowing ocean of the entire supreme blissful nectar.'

man (self) that he, by identifying himself with the body, has become Jagat \* viz., he has become the kaleidoscopic mortal world (embodied soul). In order to rectify this error, a striver should surrender Parā viz., the self to God and Aparā viz., the body-senses-mind-intellect to the world, viz., serve the world with them. 'I am God's and God is mine'—acceptance of this fact is the self's surrender to God; and 'the body is of the world and for the world'—this realization means 'to surrender the body to the world.' Thus the God's thing is offered to God—this is the Path of Devotion (Bhaktiyoga); and the world's thing is offered to the world—this is the Path of Action (Karmayoga); and without desiring anything from God and the world, the self's being detached from the world is the Path of Knowledge (Jñānayoga). Thus having attained perfection by these three Yogas—Karma, Jñāna and Bhakti, the assumption of the independent existence of Parā and Aparā is wiped out and 'Vāsudevaḥ Sarvam' (All is God) is realized.

The person who wants to attain salvation, if he regards the world as true, he should practise Karmayoga (Discipline of Action); if he regards the self as true, he

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\* त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ (Gītā 7/13)

'Beguiled by these threefold modes (Guṇas) of Nature (Prakṛti), this world (all beings) does not know Me Who am beyond these modes and Who am imperishable.'

—In this verse the term 'Jagat' has been used for the embodied soul.

should practise Jñānayoga (Discipline of Knowledge) and if he regards God as true, he should practise Bhaktiyoga (Discipline of Devotion). If he does not regard anyone of the three as true, he can also attain salvation. The reason is that, if he does not regard anyone as true, he will not be affected by the world etc., and naturally he will be free from all distractions of the world and will remain established in the self. A man is affected by the thing which he regards as true.

We have returned the thing of the world to the world; now we have no right to desire anything from the world. Similarly if the God's gift has been offered to God, love (devotion) for God will naturally be attained to us. Nothing excels love, then what else should we desire from God? To offer the worldly things to the world is Yoga (equanimity) and to desire something from the world is Bhoga (indulgence). To offer the Lord's gift back to Him is Yoga (equanimity or union with God) and to demand anything from Him is Bhoga.

In fact the human life is neither Karmayoni (life for performing actions only) or Bhogayoni (life for indulging in pleasures) but it is Sāadhanayoni (life for practising spiritual discipline) or Premayoni (life for devotion (love) to God) because God has created man only for love—'एकाकी न रमते'. (God did not delight in loneliness). It is only the human being, out of all the species, who can regard God as his and can say to God, "I am Thine and Thou art mine" or "There is no other existence besides Thou." The reason is that God has



created the universe for beings but He has created man for Himself. God has bestowed upon man the ability and power that he can regard God as his and can discard the world as his. It is by the ability and power bestowed upon man by God that he loves God.

The world is kaleidoscopic and is not ours, yet it seems to be loving to us; while God pervades everywhere, all the time and is our own, yet He is not loving to us. The reason is that we find fault with the world but we don't realize the reality that the world has no existence, no value and it is not ours. Similarly we chant the glory of God but we don't accept Him as ours by accepting His existence and value. Therefore the fundamental duty of a striver is not to regard the world as his own, by applying his discrimination and to accept God as his by applying His faith and belief, which is a fact.

When man regards the world as his and for him, then he feels that he (Parā viz., self) and the world (Aparā) have independent existence. The result is that man (the self) becomes dependent on the world and suffers by following the circle of birth and death. In order to be free from this dependence, a striver should follow the following three important factors:

- (1) Nothing is mine.
- (2) I need nothing.
- (3) I have to do nothing for me.

(1) The self is merely an existence. The self has nothing with Itself. Neither a thing nor an action of

the world has an access to the self. It means that we (the self) have nothing with us besides the self. The gross-subtle-causal body which we call as 'I' is neither with us (self) nor we are with it. Had the body remained with us (the self) how would we have taken numerous births? How would we (the self) have assumed numerous bodies? If we had accompanied the body, we would have never attained salvation. Space, time, things, persons, actions, circumstances, states etc.—all are kaleidoscopic, they are born and destroyed but the self never undergoes any change in the least and it is neither born nor is destroyed. We realize the appearance and disappearance of space and time etc., but no one realizes the disappearance of the self. How can the kaleidoscopic and perishable body—world stay with the unchanging and imperishable reality and be of any utility to It (the self)? How can the night of Amāvasyā (the last day of the dark half of a month) come in contact with the sun and be of any utility to the sun? The worldly body, power, intellect, knowledge, ability and beauty etc., are useful for the world, they are of no use in the least to us (self). It means that by the Aparā Prakṛti (lower Nature) and its evolute, the body and the world, we (self) don't gain anything, we are not invigorated in the least; they are neither of any good to us nor can be of any good to us. Infinite universes joined together cannot satisfy us (the self). Therefore in infinite universes there is not even a single thing which is ours and which is for us.

The soul and the Supreme Soul (God)—both are destitute. The man (self) is destitute because in the universe there is nothing his viz., he has no relationship with anyone or anything else besides God; and God is destitute because there is nothing else besides Him—‘मत्तः परतरं नान्यत्किञ्चिदस्ति’ (Gītā 7/7), ‘सदसच्चाहम्’ (Gītā 9/19) (I am real and also unreal). So long as a man (self) holds that the world exists, he has nothing as his in the world; but when the world loses its independent existence, then nothing remains besides God—‘Vāsudevaḥ sarvam’. He becomes God’s own self—‘ज्ञानी त्वात्मैव मे मतम्’ (Gītā 7/18); ‘मयि ते तेषु चाप्यहम्’ (Gītā 9/29) viz., “They are in Me and I am in them.” Therefore Lord Kṛṣṇa said to Rukmiṇījī, “We have ever been destitute and we love destitute devotees only and they love us.”

निष्किञ्चना वयं शश्वन्निष्किञ्चनजनप्रियाः ।

(Śrīmadbhā. 10/60/14)

God grants His vision only to the destitute devotees—‘त्वामकिञ्चनगोचरम्’ (Śrīmadbhā. 1/8/26). Therefore when we, having accepted the fact, realize that there is nothing mine and for me, we become destitute and thus become dear to God—

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

(Gītā 7/17)

(2) A desire is born when there is shortage. In the self there is no shortage—‘नाभावो विद्यते सतः’ (Gītā 2/16). Therefore in the self there is no desire. When in infinite universes there is nothing mine and for me and

when nothing can have an access to the self, and thus we (the self) can't obtain it, then what for should we desire and why should we desire? The body, which we assume as 'I', 'mine' and 'for me', has neither been gained till today nor is gained, nor will be gained nor can be gained to us (self). The reason is that the body ever undergoes changes and we (self) ever remain the same. It means that the body has never been in contact with the self because both of them are opposite to each other in nature. Therefore we (self) need nothing either from the world or from God. We need nothing from the world because it has nothing which it may give to us. We also want nothing from God such as peace, salvation, God-realization, His vision because it is God's duty to bestow them upon man and it all depends upon Him. It is not our duty to explain God's duty to Him but we should discharge our own duty. It is our duty that without regarding anyone else besides God as ours, we should totally surrender ourself to Him and have no demand from Him at all because in fact no one else besides God is ours.

There is a vital fact that by regarding anything or anyone else besides God as ours, we renounce our relationship with God viz., we have a disinclination for Him. Similarly if we demand anything from God, we are attached to that thing and are detached from God. Man commits an error that he regards the things bestowed upon him by God as his, but he does not regard the giver of these things as his. The things

bestowed upon him will desert him but God will never desert him.

(3) In the self there is no action. An action takes place in Prakṛti (Nature). The self does nothing in the least—‘नैव किञ्चित्करोमीति’ (Gītā 5/8), ‘नैव किञ्चित्करोति सः’ (Gītā 4/20). Whatever a man does, he does it to acquire something. When in the entire universe, there is nothing ours and for us, then for what acquirement should we act? Therefore we have to do nothing for ourselves.

If we consider anything such as the body etc., ours, we can’t work in the disinterested spirit because the body needs food and clothes etc. Moreover without the total disinterested spirit, an action can’t be renounced but an action will have to be done in order to satiate desires. Therefore having realized “Nothing is mine,” a man becomes capable to realize ‘I need nothing’; and when he has realized “I need nothing,” he becomes capable to realize “I have to do nothing for me.”

“Nothing is mine”—by accepting this fact, a man becomes free from the sense of mine (possession); “I need nothing”—by accepting it, he becomes free from desire; and ‘I have to do nothing (for me)’—by accepting it, he becomes free from the sense of doership. Having become free from the sense of mine, the desire and the sense of doership, a man gets established in the self viz., attains salvation.\* If a

\* विहाय कामान्यः सर्वान्मुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

एषा ब्राह्मी स्थितिः..... । (Gītā 2/71-72)

striver surrenders himself to God viz., 'I am God's and God is mine'—he accepts this intimacy (inseparability) with God, he gets established in Him Who is his own viz., he becomes a devotee.

If a striver following the Path of Knowledge (worships attributeless Absolute), insisting on his own path; neglects, disrespects, refutes, blames or disdains the Path of Devotion (worship of God endowed with attributes), he having attained salvation, will not attain devotion. But if a striver does not insist on his own spiritual discipline and does not neglect and disdain devotion, but respects it, he will naturally attain devotion. Therefore in the Gītā the Lord by the expression—'येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि' (Gītā 4/35) has declared 'On Self-realization thou shalt see all beings in thy self' (द्रक्ष्यसि आत्मनि)—this is attainment of salvation and "after that thou shalt see in Me"—this is attainment of devotion. In fact we can never be identified with the body and can never be separated from God. Therefore attainment of salvation and devotion is a reality.

Having attained salvation—the Self-realized soul has a trace of subtle ego by which there are ideological differences between non-dualism, dualism and special non-dualism etc., but in the attainment of devotion (love), ego is totally annihilated and then 'Vāsudevah sarvam' (all is God) viz., the entire form of God with Parā-Aparā (higher Nature-lower Nature) is

realized. This is 'Knowledge with Manifest Divinity,' having known which nothing remains to be known—'यज्ज्ञात्वा नेह भूतोऽन्यज्ज्ञातव्यमवशिष्यते' (Gītā 7/2) and having known which a striver is released from the evil of worldly birth and death—'यज्ज्ञात्वा मोक्ष्यसेऽशुभात्' (Gītā 9/1). The description of 'Knowledge with Manifest Divinity' has been given in the seventh, ninth, tenth and eleventh chapters. Then in the twelfth chapter it has been explained that 'Knowledge with Manifest Divinity' is superior to only knowledge. The reason is that in Jñāna (Knowledge) there is worship to attributeless God and in Vijñāna (Manifest Divinity) there is worship to God endowed with attributes (entire). The worship to God endowed with attributes, is the worship to Entire Form of God. But worship to attributeless God, is the worship to a fragment of the entire, because in attributeless God there is negation of attributes, so within the Absolute (Supreme), 'God endowed with attributes' (entire) cannot be included, while in 'God endowed with attributes' (entire) there is no negation of anyone; therefore 'attributeless God' is also included in Him. Therefore the worshipper, who worships God endowed with attributes, knows knowledge with Manifest Divinity viz., the entire form of God\* including God

\* जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।  
 ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥  
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।  
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥

(Gītā 7/29-30)



endowed with attributes as well as attributeless God, God endowed with form as well as formless God.

Jñāna viz., Knowledge leads to the attainment of salvation while Vijñāna viz., Manifest Divinity leads to the attainment of devotion. In salvation the striver becomes identical in attributes with God—‘मम साधर्म्यमागताः’ (Gītā 14/2) while in devotion the devotee becomes the Lord’s own self (inseparable with Him)—‘ज्ञानी त्वात्मैव मे मतम्’ (Gītā 7/18). The final and supreme destination of human life is to attain devotion by which human life culminates in perfection.

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“Those, who having taken shelter in Me, striving for deliverance from old age and death, know Brahma (the Infinite), the individual self and the entire field of action.”

“Those who know Me with Adhibhūta (the field of matter), with Adhidaiva (Brahmā) and with Adhiyajña (the Unmanifest Divinity), having a steadfast mind in Me, know Me viz., realize Me even at the hour of death.”

## 18. We are God's

In the Śrīmadbhagavadgītā Lord Kṛṣṇa declares—

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

(Gītā 15/7)

‘In this world, the self, having become an embodied soul, is an eternal fragment of only Mine. But It draws to Itself the five senses with the mind for the sixth, which are abiding in Nature viz., It assumes them as Its.’

As a son belongs to his father, so do we more singularly belong to God. But we, instead of accepting God as ours, have assumed the body, senses, mind and intellect, which abide in Prakṛti (Nature) ours—this is bondage. Besides this, there is no other bondage. The body consists of the fragments of both—father and mother but the self does not consist of the fragments of God and Nature. We (the self) are the fragments of only God—‘मम एव अंशः ।’ Being the fragments of God, we abide in God; but we have assumed the body, which abides in Prakṛti, ours—this is our error. The fragment of Prakṛti has abode in Prakṛti but we (the self) have developed disinclination for God. The inert Prakṛti remained a worthy (dutiful) son but we (the self) became unworthy (undutiful) sons.

In infinite universes, out of infinite things, nothing is ours and nothing will provide us with bliss. Even

the kingdom of infinite universes will not provide us with bliss. How can a thing, which does not belong to us, provide us with bliss? It can't. God, Whose fragment we are and Who is really ours, can endow us with bliss. We are fragments of God and are sentient, pure and naturally a heap of bliss—

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara 117/1)

Attachment to the modes of Prakṛti (Nature) is the cause of the birth of the spirit (The Self) in good and evil wombs—'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु' (Gītā 13/21).

Those, who are attached to Sattvaguna (the mode of goodness), go upwards to regions higher than the earth viz., heaven etc., those, attached to Rajoguna (the mode of passion), remain in the middle region (earth) and those, attached to Tamoguna (mode of ignorance), sink low (lower births and lower regions)\*. It means that attachment to the modes viz., attachment to the body, senses, mind and intellect conduces a man to birth and death. Therefore a striver just today and just now should accept the fact, "We have our affinity only with God. We are obviously fragments of God and we abide only in Him. Then there is no doubt in attaining salvation because we have accepted the reality. Our possessions such as objects, ability and power etc., belong to the world and are for the world

\* ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

(Gītā 14/18)

only, while we are God's and are only for Him."

Earth, water, fire, air, ether, mind, intellect and ego—they constitute Aparā Prakṛti (lower Nature) and we (the self), having become the Jīva (embodied soul), are Parā Prakṛti (higher Nature). We have our relationship with God rather than with the body. The body is Aparā Prakṛti. 'I' (ego) and 'mine'—both are related with the world. As soon as we become free from the 'sense of mine' and 'egoism', immediately Supreme Peace follows—'निर्ममो निरहङ्कारः स शान्तिमधिगच्छति' (Gītā 2/71). Nothing is ours. Neither the sense of mine nor egoism is ours. Neither desire nor 'Sprhā' (thirst for necessities of life) is ours. It has been mentioned in the Gītā the Brāhmī state viz., the state of a God-realized soul—'एषा ब्राह्मी स्थितिः' (Gītā 2/72). Therefore if we accept that we belong to God and we have no relationship with the so-called our body, senses, mind and intellect, we can attain salvation just now. It has nothing to do with sins and virtues. Therefore we should have no notion in the least that we are sinners. We are totally free from sins. We are obviously the fragments of God. Sins are fleeting and are committed, they are not natural. But we (the self) are naturally sentient, pure and the heap of bliss—we have to know this fact. Sins appear and disappear, while we (the self) don't appear and disappear but ever remain uniform.

We are ever with God and God is ever with us. Whether we are sinful or we are virtuous, we are with God. If we are good, we are with God, if we are bad,

we are with God. In fact in us there is neither sin nor virtue, neither good nor evil. We may not realize this fact now but we are certainly with God. A man may be a deadly sinner, may be a butcher who slaughters animals, yet he is obviously a fragment of God. All of us are fragments of God; sins and virtues don't even touch us; they have no access to us (the self). If we understand this fact properly, we'll be emancipated.

The body belongs to the world, it undergoes birth and death, but we (the self) remain the same—'भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते' (Gītā 8/19) (This multitude of beings, born again and again, under compulsion from Prakṛti, merges). The body has its identity with the world while we have no identity with the world at all. All sins are related with the body, not with the self. We are separate from all sins and virtues, good and evil actions. Accept this fact. We are only God's—this is exactly true. Acceptance of this fact only will lead to salvation because acceptance (assumption) leads to bondage and acceptance leads to salvation.

We are God's—even if we forget this fact, the fact remains the same. The reason is that forgetfulness or unforgetfulness is there in our intellect rather than in the self. The self has no affinity either with forgetfulness or with remembrance (memory). We (the self) ever remain the same—'sentient, pure and naturally the heap of bliss'; the self has nothing to do with oblivion or memory. We are sentient while 'Sattva-Raja-Tama'—these three modes are insentient (inert). When we get

attached to these modes, then they bind us. If we don't get attached to them, they can't bind us. We, in spite of being sentient and detached, get attached to the inert and thus get entangled. If we don't get attached to these modes, they will abide only in Prakṛti—'प्रकृतिस्थानि', they will have no access to us. There is no doubt about it in the least. If we are not attached to the modes, they can't harm us at all. They have no powers to harm us. Howsoever our actions of millions of births may be, but as soon as we regard only God as ours, they all (our sins) are wiped out—

सनमुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥

(Mānasa, Sundara. 44/1)

Old sins will be wiped out and new sins will not be incurred. The reason is that a sinful action is done only, when we have a desire to be satiated by the worldly people, by regarding the world as our own. If we don't regard the world as ours and have no desire but regard God as ours, then at this very moment, the sins of infinite births will be wiped out. We must accept 'God as ours,' then we have not to repeat it again and again. As once we accept the mother as ours, we have not to repeat it again and again. We have assumed (accepted) the mother ours, but God is really ours. We came to the womb of the mother and suckled her, thus she became our mother. But God has ever been ours and will ever remain ours. No relationship with anyone in the world is permanent. If we die now, all relations will end. The entity, which actually does

not exist, is destroyed; while the entity which actually exists, persists. We should have an eye on the existent—this is only our duty.

We are God's and God is ours. The body is of the world and the world is of the body. We have our identity with God while the body has its identity with the world. The holymen (saints) have called it Satsaṅga (association with the real). Association with the real, acceptance of the real is Satsaṅga. If there is association with the real, then there is no bondage. If we accept the fact that we have no relationship with the body and the world, it means that we have attained the goal of our life. Even providing food to millions of people can't equal it. We have ever been different from the body. There is no doubt about it. We have assumed our identity with the body and the world—we have to give up this wrong assumption. If it is given up, salvation is attained just now.

We commit an error that we assume the affinity with the world which does not last, but we do not accept the affinity with God which is everlasting. We accept the relationship which conduces us to bondage but we don't accept the relationship which leads us to salvation. Howsoever force we may apply, we can't maintain our relationship with the world. Similarly howsoever force we may apply, we can't break off our relationship with God. Even God has no power to break off relationship with us. In spite of being omnipotent, He has no power to be separate from us.



I am God's—We need not think over it. It does not depend on thought but it depends on assumption. As this is a pillar—is it to be thought over? Two and two make four—does it need any thought? We are God's—this is a fact. If we accept this fact, we'll attain the goal of our life. Had we been connected with the body, we (the self) would have also changed with the change in the body. But the body undergoes change, while there is no change in us (self). The body passes through boyhood, youth and old age but we don't pass through these stages of boyhood, youth and old age. We are neither Śarīra (body) nor Śarīrī (holder of the body). We are different from the body and the body is different from us. Being different from the body, we depart from one body and acquire another body. We are obviously fragments of God—this is something quite true, confirmed and based on principle. Therefore from today, having stopped listening to discourses, studying the scriptures and learning by rote, viz., by having bookish knowledge, we should start 'to know' and 'to assume' (to accept). In infinite universes not a single thing is ours, even the so-called our body, senses, mind and intellect are not ours—this is 'to know'; and only 'God is ours'—this is 'to assume'. By listening, studying and rote-learning, we may become a scholar, an orator, a writer but we'll remain bound. But if we know "Nothing or no one is ours", we'll be emancipated and if we assume (accept) 'Only God is ours', we'll become devotees.

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## 19. Only God is Mine

God by His grace has bestowed upon us this human body only to attain Him. So having given up all work, we should be engaged in worshipping God. Those who are aged, they have to be engaged certainly in worshipping Him but those, who are young, have also to adore God from their heart. All worldly duties are to be performed but our real aim should be to attain God.

Infact there is no other existence besides God. If you pay attention to the world, you come to know that all this is perishable and is perishing constantly. If you pay attention to your body, you will find a vast difference between the two states when you were born from the womb of your mother and what you are today. The world changes constantly while God ever remains the same. The world can't exist while God can't change. God Who never changes is ours and we are His—we should firmly accept this fact. As a baby says, "The mother is mine." If anyone asks the baby how she is his mother, he has no answer. But he has not the least doubt that the mother is his. Similarly you should also undoubtedly and firmly accept the fact, 'God is mine and besides God no one is mine.' The reason is that all of them will desert

you. The wealth and property etc., which draw your attention the most, will all be left here and even their memory will not persist. Do you remember where you were before this birth? Who were your parents, wife, sons etc.? Which was your house? As you don't remember the previous birth, so you will not remember this birth also. You are unnecessarily worried and grieved for those whom you will not be able even to remember. This is the experience of all of us that no one is ours because their union will certainly change into disunion. Therefore we should accept that only God is ours and no one else besides God is ours and then we should be joyous and carefree.

If the work of the world is spoiled, let it be spoiled, because that is certainly to be spoiled. If it improves, even then it will be spoiled. Don't worry about it. In the beginning it may be spoiled a bit but finally it will be very good. Don't worry and grieve even if all the worldly possessions are lost because they are to perish. Hold that there is no one else besides me and God. I am only God's and only God is mine—besides this don't see anything else, don't think of anything else.

Only God pervades everywhere. Besides Him anyone else neither is, nor has been, nor will be nor can be. Only God is mine—by accepting this fact, become joyous and carefree. Don't worry whether you are good or bad. When Bharatajī goes to Citrakūṭa to meet Lord Rāma, when he thinks of his mother Kaikeyī, his steps are retraced, when he thinks of

himself, he stands still but when he thinks of Lord Rāma, he runs fast—

जब समुद्रत रघुनाथ सुभाऊ । तव पथ परत उताड़ल पाऊ ॥

(Mānasa, Ayodhyā. 234/3)

Similarly don't think of your deeds and sins but only think of gracious God. When Vidurānī offers the skin of the banana to Lord Kṛṣṇa, He eats with great relish. But when He is offered the pulp of the banana, he does not relish it. The reason is that Vidurānī has the notion that the Lord is hers. As a mother feeds the baby when she sees that it is hungry; more loving sentiment than the mother Vidurānī has for the Lord. Similarly accept God as yours and then don't care whether you live alive or die, whether the circumstances are favourable or unfavourable. Don't be afraid of anyone. There is no need to demand anything from anyone. But only accept that besides God no one is yours. By accepting it, you will attain the aim of your life. But if you earn a lot of money, lead a fashionable life, earn honour and praise, all this will be of no avail—

सपना-सा हो जावसी, सुत कुटुम्ब धन धाम,  
हो सचेत बलदेव नींद से, जप ईश्वर का नाम ।  
मनुष्य तन फिर नहीं होई,  
किया शुभ कर्म नहीं कोई,  
उम्र सब गफलत में खोई ।

Be God's from today. We have nothing to do with what others do, let God know it. Don't care even if the entire world is displeased with you but stick to

the fact 'God is mine.' Mīrā had intimacy with God and had belief that she could not live apart from God, therefore she along with her body merged in God, no trace of her body was left behind. Have no concern with anyone else besides God.

अंतहुँ तोहिं तजैंगे पामर । तू न तजै अबही ते ।

(Vinaya. 198)

All will desert you at last, no one will stay with you, therefore leave them before hand.

साधु विचारकर भली समझ्या, दिवी जगत को पूठ ।  
पीछे देखी बिगड़ती, पहले बैठा रूठ ॥

All will be spoiled and destroyed at last. So by having a disinclination for all the worldly objects and persons, we should get detached from them of our own accord. We should become only of God and of no one else. No one is ours and we are of none, only God is ours and we are only God's. We should take refuge in God's feet and then be joyous and carefree. We need not care who is pleased with us and who is displeased with us, who is ours and who is not ours. Others may blame or praise us, dishonour or honour us, they may do as they please. We have nothing to do with blame or praise, honour or dishonour. What have we to do, if all of them get pleased and what have we to do if they get displeased?

Only God is mine—there is nothing better than and superior to it, neither sacrifice, nor penance, nor charity, nor pilgrimage nor learning nor any other valuable

possession. Therefore by accepting God as yours we should always remain happy and pleased. We should desire neither to live alive nor to die, neither to go nor to stay. We have our connection only with God. Besides God no one else is mine. In infinite universes nothing, not even a particle of dust is ours. Nothing is, nothing was, nothing will be and nothing can be ours at all. Therefore if we accept God as ours, we'll attain the goal of life. We have no connection with anyone even in dream. We need not be a slave to anyone. We have neither to take anything from anyone nor to give anything to anyone. How long will our relatives accompany us? The relationship with them will become like a dream. When we are awake, we remember good or bad dreams but we'll not be able even to remember the relatives. As we dislike a dream and then we forget it, similarly we should dislike the world and then we'll forget it. In the world this man is good and virtuous and that man is bad and sinful; this should happen and this should not happen—this is mere delusion. Delusion is the root of all troubles and sufferings —‘मोह सकल व्याधिन्ह कर मूला’ (Mānasa, Uttara. 121/15). What have we to do with a man whether he is good or bad? What have we to do with worldly people? If we are only God's then other people will come to us to attain peace and bliss, why should we go to them? Only remember that ‘No one else besides God is mine’.

If we feel thirsty, we should drink water, if we feel hungry, we should eat food, if we feel cold, we

should cover the body with clothes. If these things, the so-called necessities are available, well and good; if they are not available, well and good. If the body expires, well and good; if the body lives, well and good, we have nothing to do with the death and life of the body, we have our connection only with God. Only God is ours and we are only God's—by thinking so we should be joyous and carefree, we should feel blissful, and we should dance in an ecstasy of delight that we have come to know our relationship with God. Now we need not be subservient to anyone.

Only God pervades everywhere—up and down, within and without—

बहिरन्तश्च भूतानामचरं चरमेव च ।

(Gītā 13/15)

यच्च किञ्चिज्जगत्यस्मिन्दृश्यते श्रूयतेऽपि वा ।

अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

(Mahānārāyaṇopaniṣad 11/6)

God is nearest as well as farthest. He is within as well as without. So by holding that only God exists and He is ours, we should feel intoxicated with delight. If anyone comes, he/she is God and if anyone goes, he/she is God. If anyone loves us, he is God and if anyone hates us, he is God. Whatever anyone may do, he is only God, none else besides Him. We should invoke that Lord, "O Lord! O my Lord! I must not forget You." Our life will be successful. What an excellent point! What a valuable factor! What a real



utterance! What a pure fact! We should not see what others do, we have nothing to do with them—

तेरे भावै कछु करौ, भलो बुरो संसार।

‘नारायन’ तू बैठि के, अपनौ भवन बुहार॥

We have our relationship only with God. If we are good, we are His and if we are bad, we are His—

जो हम भले बुरे तौ तेरे।

तुम्हें हमारी लाज-बड़ाई, बिनती सुनि प्रभु मेरे॥

(Sūravīnaya 236)

In the world even a straw or a particle of dust will not remain ours at all. How will it remain ours when it is not ours? The world is separating from us every moment. After birth as many years of our life have passed, so many years we have died and the remaining period of life will also end. Besides God no one else or nothing else is ours. Therefore invoke God, “O Lord! O my Lord! No one is mine, only You are mine.” Then we’ll become joyous, carefree and blissful. ‘God is mine’ by thinking of this fact, we should hope jump and dance that today we have attained the goal. Surrender all your possessions at the holy feet of God. Don’t be subservient to anyone even in dream. Get rid of slavery from your heart. Begin to dance with joy that you have achieved the highest goal of your life. If anybody asks you, “O, what have you achieved?” Answer him, “I have attained whatever was to be attained.” God has already been attained by all of us as He is seated in the hearts of all. He is our own. We

have not to take anything from anyone, we need nothing, we care for none. We are in an ecstasy of delight whether others get pleased or displeased. We don't cause trouble to anyone, we do nothing against anyone, we don't wish evil to anyone, then it is upto him whether he is pleased or displeased with us. We have nothing to do with anyone.

God is mine—like this relationship there neither is nor will be nor can be any other relationship. Having known this fact, we should become joyous and carefree. For such a long period we unnecessarily suffered being subservient to others. Now we bow to all because all are noble but we have nothing to do with them. We have our relationship with God only, but we have to take nothing from Him also, we have not to pray to Him to grant us any favour.

In fact there is no other existence besides God—

ढूँढा सब जहाँ में, पाया पता तेरा नहीं।  
जब पता तेरा लगा, अब पता मेरा नहीं॥

In fact 'I' does not exist, only 'Thou' art (exists). Whatever small or big, good or bad there is, only Thou (You) art (are). Now we have gained the real knowledge that only 'Thou' exists, 'I' does not exist. There is neither 'I' nor 'mine' but only 'You' and 'Yours.' Now there is only bliss, bliss and bliss—perfect bliss, boundless bliss, equanimous bliss, tranquil bliss, solid bliss, constant bliss, bliss within and bliss without, only pure bliss and bliss.



## 20. Thou and Thou Alone

‘Tū-Hī-Tū’

①

It is propounded in the Upaniṣad that there was only one and one unique Being (Sat) in the beginning—

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।

(छान्दोग्य० ६।२।१)

sadeva somyedamagra āsīdekamevādvitīyam

(Chāndogya. 6/2/1)

“In the beginning, my dear, this (world) was just Being (Sat), one only, without a second.”

(Chāndogya. 6/2/1)

Only that Primordial Being i.e., the Supreme God became diversified into many—

( १ ) तदैक्षत बहु स्यां प्रजायेयेति। (छान्दोग्य० ६।२।३)

(1) tadaikṣata bahu syām prajāyeyeti.

(Chāndogya. 6/2/3)

He resolved, “Would that I were many! Let Me procreate Myself!”. (Chāndogya. 6/2/3)

( २ ) सोऽकामयत बहु स्यां प्रजायेयेति। (तैत्तिरीय० २।६)

(2) so’kāmayata bahu syām prajāyeyeti.

(Taittirīya. 2/6)

He desired, "Would that I were many! Let Me procreate Myself!" (Taittirīya. 2/6)

( ३ ) एको वशी सर्वभूतान्तरात्मा  
एकं रूपं बहुधा यः करोति। (कठ० २।२।१२)

(3) eko vaśī sarvabhūtāntarātmā  
ekam rūpaṁ bahudhā yaḥ karoti (Kaṭha. 2/2/12)

The Inner Soul of all things, the One Controller,  
Who makes His one form manifold—(Kaṭha. 2/2/12)

Despite being diversified into many, He remained one alone; manifoldness (i.e., plurality) did not occur unto Him—

( १ ) 'नेह नानास्ति किञ्चन।' (बृहदारण्यक० ४।४।१९)  
(कठ० २।१।११)

(1) 'neha nānāsti kiñcana'  
(Bṛhadāraṇyaka. 4/4/19; Kaṭha. 2/1/11)

'Here there is no diversity.'  
(Bṛhadāraṇyaka. 4/4/19; Kaṭha. 2/1/11)

( २ ) एकोऽपि सन् बहुधा यो विभाति।  
(गोपालपूर्वतापनीयोपनिषद्)

(2) 'eko'pi san bahudhā yo vibhāti'  
(Gopālapūrvatāpanīyopaniṣad)

'Who manifests Himself as many, though He is one.'  
(Gopālapūrvatāpanīyopaniṣad)

( ३ ) 'यत्साक्षादपरोक्षाद् ब्रह्म'। (बृहदारण्यक० ३।४।१)

(3) 'yatsākṣādaparokṣād brahma'  
(Bṛhadāraṇyaka. 3/4/1)

‘[Explain Him to me] Who is Brahma present and not beyond our ken, [Him who is the Soul in all things.]’ (Bṛhadāraṇyaka. 3/4/1)

(४) ‘सर्वं खल्विदं ब्रह्म।’ (छान्दोग्य० ३।१४।१)

(4) ‘sarvaṁ khalvidaṁ brahma’

(Chāndogya. 3/14/1)

‘Verily, this whole universe is Brahma.’

(Chāndogya. 3/14/1)

(५) ‘ब्रह्मैवेदं विश्वमिदम्।’ (मुण्डक० २।२।११)

(5) ‘brahmaivedaṁ viśvamidam’

(Muṇḍaka. 2/2/11)

‘Brahma, indeed, is this whole universe.’

(Muṇḍaka. 2/2/11)

Therefore, God has asserted to Brahmā, the Creator in the Śrīmad Bhāgavata—

अहमेवासमेवाग्रे नान्यद् यत्सदसत् परम्।  
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम्॥

(२।९।३२)

ahamevāsamevāgre nānyad yatsadasat param,  
paścādahaṁ yadetacca yo’vaśiṣyeta so’smyaham.

(2/9/32)

‘I was alone even before creation; there was nothing apart from me. I am alone whatever is being seen after creation. Whatever is Sat (real), Asat (unreal) and whatsoever is beyond Sat and Asat, all this is Myself alone. I am alone even after creation

and I am alone whatever remains after the destruction of all this.' (2/9/32)

Even in the Bhagavadgītā, the Lord has said :

( १ ) अहमादिश्च मध्यं च भूतानामन्त एव च । ( १०।२० )

(1) ahamādiśca madhyam ca bhūtānāmanta eva ca (10/20)

"I am the beginning, the middle and also the end of all beings." (10/20)

( २ ) सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ॥ ( १०।३२ )

(2) sargāṇāmādirantaśca madhyam caivāhamarjuna (10/32)

"O Arjuna, I am the beginning, the middle and the end of all creations." (10/32)

( ३ ) मत्तः परतरं नान्यत्किञ्चिदस्ति ( ७।७ )

(3) mattaḥ parataram nānyatkiñcidasti (7/7)

"There is nothing else besides Me." (7/7)

( ४ ) 'वासुदेवः सर्वम्' ( ७।१९ )

(4) vāsudevaḥ sarvam (7/19)

'All is God (Vāsudeva)'. (7/19)

( ५ ) 'सदसच्चाहमर्जुन ।' ( ९।१९ )

(5) sadasaccāhamarjuna (9/19)

'O Arjuna! I am being and non-being both.' (9/19)

( ६ ) न तदस्ति विना यत्स्यान्मया भूतं चराचरम् । ( १०।३९ )

(6) na tadasti vinā yatsyānmayā bhūtaṁ carācaram (10/39)

‘There is no creature, animate or inanimate, which exists without me.’ (10/39)

Saints also have stated their experience—

( १ ) तू तू करता तू भया, मुझमें रहा न हूँ।  
वारी फेरी बलि गई, जित देखूँ तित तू॥

(1) tū tū karatā tū bhayā, mujhamem rahā na hū,  
vārī pherī bali gai, jita dekhū tita tū.

“Uttering ‘Thou.’ ‘Thou,’ I was transformed into ‘Thou’ and there remained no sense of ‘I’ness in me; I have surrendered myself to Thee and so wherever I see, I see Thee only.”

( २ ) सब जग ईश्वररूप है, भलो बुरो नहिं कोय।  
जैसी जाकी भावना, तैसो ही फल होय॥

(2) saba jaga īśvararūpa hai, bhalo buro nahim koya,  
jaisī jākī bhāvanā, taiso hī phala hoya.

“The whole world is the manifestation of God, nobody is good or bad. The result is achieved only according to one’s faith or sentiment.”

( ३ ) सो अनन्य जाकें असि मति न टरइ हनुमन्त।

मैं सेवक सचराचर रूप स्वामि भगवन्त॥

(मानस, किष्किंधा० ३)

(3) so ananya jākem asi mati na ṭarai hanumanta,  
maim sevaka sacarācara rūpa svāmi bhagavanta.

(Mānasa, Kiṣkindhā. 3)

“O Hanumān! Know him My devotee with



exclusive devotion, who does not deviate from such an understanding that he is the votary and this animate and inanimate world is the manifestation of his Lord.”

(Mānasa, Kiṣkindhā. 3)

( ४ ) निज प्रभुमय देखहि जगत केहि सन करहि बिरोध ॥

(मानस, उत्तर० ११२ ख)

(4) **nija prabhumaya dekhahim jagata  
kehi sana karahim birodha.**

(Mānasa, Uttara. 112 Kha)

“With whom he would bear hostility, when he sees the world as the manifestation of his Lord!”

(Mānasa, Uttara. 112 Kha)

( ५ ) जड़ चेतन जग जीव जत सकल राममय जानि।

(मानस, बाल० ७ ग)

(5) **jaRa cetana jaga jīva jata sakala rāmamaya jāni,**

(Mānasa, Bāla. 7Ga)

“Know all beings, animate and inanimate, as the manifestation of Lord Rāma.” (Mānasa, Bāla. 7Ga)



## 2

The Lord has said in the Gītā, “There are My two Natures : lower and higher.” Earth, water, fire, air, ether, mind, reason and ego—these constitute God’s lower nature eightfold divided. ‘The higher

nature' constitutes of the Jīva (the embodied soul).\* The lower and the higher, both are the natures i.e., powers of God. There is no existence of powers independent of the Empowered. Therefore, these two powers (the lower and the higher) are identical with God. The lower and the higher powers of God cannot be separated from God, in the same way as a person cannot show his power (strength) dissociated from him. The import is this that both the natures—the lower and the higher—being inseparable from God, are the very form of God.

In infinite universes, there is nothing else except the two natures, 'the lower' and 'the higher', in whatever is perceived, heard, learnt, thought and imagined in the form of three worlds, fourteen regions, sentient and insentient, immovable and movable, the creatures living on land, water and sky, the beings which are viviparous-oviparous-generated by sweat,

\* भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥  
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥  
 (गीता ७।४-५)

bhūmirāpo'nalo vāyuh khaṁ mano buddhireva ca,  
 ahaṁkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā.  
 apareyamitastvanyāṁ prakṛtiṁ viddhi me parām,  
 jīvabhūtāṁ mahābāho yayedam dhāryate jagat.

(Gītā 7/4-5)

sprouting, Sāttvika-Rājasa-Tāmasa (i.e., beings possessing respectively Sattva, Rājasa and Tāmasa Guṇas predominantly in them), the human beings, gods, manes, Gandharvas, beasts, birds, insects, butterflies, ghosts, spirits, goblins and Brahma-Rākṣasas (i.e., the beings who become demons on account of the great sins committed by them during the life-time of the Brahmin-caste) etc. It is all 'the lower nature' whatever is perceived, heard, read, thought and imagined and also the means such as the body, senses, mind, intellect and egotism by which it is all perceived, heard, read, thought and imagined. But he (self) who perceives, hears, reads, thinks and imagines is 'Parā' (higher) nature. All bodies belong to 'the lower nature' (i.e., the Aparā Prakṛti) while all souls belong to 'the higher nature' (i.e., the Parā Prakṛti). Hence, there is nothing else besides the eightfold lower nature, one higher nature and One God—these ten in infinite universes.

The lower nature (the world), the higher nature (the Self) and God—all these three are perceived separately by the Jīva (i.e., the individual soul) on account of his believing, the lower nature (i.e., Aparā Prakṛti) as 'I', 'mine' and 'for me.' In reality, there is God alone; the Nature (Prakṛti) doesn't exist at all. The Nature (Prakṛti) is perceived only when one has an eye on it. It actually doesn't exist at all when glance is not cast towards it. One is a seer in relation with the thing seen. He is a witness in relation with the thing witnessed.

When we believe our body as the self, God becomes the world for us i.e., God appears as the world. When the lower and the higher natures belong to God, how can there be the distinction of 'I' and 'You'?

If we see ourselves, we are nothing else besides the lower and the higher natures (i.e., Aparā and Parā Prakṛtis). Our body, senses, mind, intellect and ego—all these are the lower nature (अपरा) and we ourselves are the higher nature (परा). The lower and the higher natures both belong to God; therefore only God exists! Our independent existence doesn't persist! Anything named 'I' doesn't exist!

The Nature and the possessor of the Nature (i.e., the Power and the Holder of the Power), though one, are two and though two are one. The One is perceived as manifold and manifold is perceived as One. The Lord says—

मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः ।

अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥

(श्रीमद्भागवत ११।१३।२४)

manasā vacasā dr̥ṣṭyā gr̥hyate'nyairapīndriyaiḥ,  
ahameva na matto'nyaditi budhyadhvamañjasā.

(Śrīmadbhāgavata 11/13/24)

“It is only I, Who am perceived by mind, speech, eyes and other senses. There is nothing beyond Me—You do confirmedly and immediately understand this principle i.e., accept it.” (Śrīmadbhāgavata 11/13/24)

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।  
त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ॥

(श्रीमद्भागवत ११।२८।६)

ātmaiva tadidaṁ viśvaṁ sṛjyate sṛjati prabhuḥ,  
trāyate trāti viśvātmā hriyate haratīśvaraḥ.  
(Śrīmadbhāgavata 11/28/6)

“Only God is all, visible or invisible. The Lord alone becomes and creates this world. That Universal Lord is the protector and the protected and that Controller of the world alone is the destroyer and the destroyed.”  
(Śrīmadbhāgavata 11/28/6)

It is mentioned in the Taittirīya Upaniṣad—

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽहमन्नादोऽहमन्नादः ॥ (३।१०।६)

ahamannamahamannamahamannam,  
ahamannādo’hamannādo’hamannādaḥ. (3/10/6)

“I am food, I am food; I am food. I am the enjoyer of food, I am the enjoyer of food, I am the enjoyer of food.”  
(3/10/6)

A man perceives distance, distinction and separation from God inasmuch as he admits the existence of the world, believes it as his own and experiences its necessity. The aspirant, therefore, must consider God as his own and experience His need. Only by following these two factors, the aspirant’s relation with the world will be cut off and he would experience nearness,

identification and feeling of non-separation (of one's own) with God. It means that so long as an aspirant admits the existence of any other entity except God, he feels distance, distinction and separation from God. As soon as he realizes the fact that there is nothing except God, distance, distinction and separation cease and the aspirant merges in the aim to be attained.

### 3

It is the best principle of the Gītā that all is God only and the Lord has declared him the rare great soul who has realized this fact—

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।

(गीता ७।१९)

vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ  
(Gītā 7/19)

“Such a great soul is very rare who realizes that all is God.”  
(Gītā 7/19)

The Lord has stated in the Śrīmadbhāgavata—

अयं हि सर्वकल्पानां सद्भीचीनो मतो मम ।  
मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥

(११।२९।१९)

Ayaṁ hi sarvakalpānām sadhrīcīno mato mama,  
Madbhāvaḥ sarvabhūteṣu manovākkāyavṛttibhiḥ.  
(11/29/19)

“According to My opinion, the best of all means to attain Me is that one should have the feeling that all beings and objects which he perceives with his mind, speech and body are My manifestations.”

(11/29/19)

To explain this, three illustrations of gold, iron and clay have been given in the Upaniṣads. There are plenty of ornaments of gold. Though they have various shapes, names, forms, weight, use, price etc., there is only gold in all of them. Similar is the case with weapons of iron and earthen wares of clay. Similarly, in the world created by God, there are many beings and articles etc., yet there is only one God in them.

Gold is distinctly visible in the ornaments of gold, iron is perceptible in the weapons made of iron and clay is perceived clearly in the pots of clay; but God is not perceptible in the world constituted of God. Hence, there is given an illustration of the wheatfield to explain that everything is God.

The peasants call the green plants of wheat also as ‘wheat.’ When the cow eats the green plant of wheat, they say “Your cow ate our wheat,” even though the cow has not eaten a single grain of wheat! The farmer has no doubt at all in its being wheat, though not a single grain of wheat is seen! If there is a trader living in a city, he would not consider it



as wheat. On the contrary, he would say “This is grass. How can it be wheat? I have bought and sold a number of wheat-bags. Hence, I know what is wheat.” But the farmer would say only that it was not the grass grazed by the cow, but it was wheat. The reason is that it was only wheat in the beginning in the form of seeds and only wheat would come out of it in the end. Therefore, it is wheat in the form of plants in the mid-state also. It is the ascertained truth (i.e., principle) that whatever is in the beginning and at the end, is in the mid-state also—

यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन्।

(श्रीमद्भागवत ११।२४।१७)

yastu yasyādirantaśca sa vai madhyam ca tasya san

(Śrīmadbhāgavata 11/24/17)

“That which is at the beginning and at the end of a thing, verily is existent during the mid-state also.”

(Śrīmadbhāgavata 11/24/17)

The Lord is the seed (origin) of the whole world—

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥

(गीता० १०।३९)

yaccāpi sarvabhūtānām bījam tadahamarjuna,

na tadasti vinā yatsyānmayā bhūtaṁ carācaram.

(Gītā 10/39)

“Arjuna, I am the seed of all beings, for there

is no creature, animate or inanimate, which exists without Me.” (Gītā 10/39)

The worldly seed however originates from the tree and then vanishes after producing a tree. But God is not born and having created innumerable worlds, He remains as He is. That is why God has declared Himself to be the eternal and imperishable seed—

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।

(गीता ७।१०)

bījaṁ mām sarvabhūtānām viddhi pārtha sanātanam  
(Gītā 7/10)

“O Pārtha, know Me as the eternal seed of all beings.” (Gītā 7/10)

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥

(गीता ९।१८)

prabhavaḥ pralayaḥ sthānam nidhānam  
bījamavyayam. (Gītā 9/18)

“I am origin, end, the resting place, the store-house and the imperishable seed.” (Gītā 9/18)

The mango-garden is called ‘the mango-garden’ even though there is not a single mango-fruit in it inasmuch as there were, previously, the seeds of mango, then trees grew up from them and mango-fruit would come out in the end and hence it is called only ‘the mango-garden’ in the middle state also. Only one sort of agriculture takes place from the worldly

seeds; viz., wheat is produced from the seeds of wheat, only millet from millet-seeds, only Juvāra (a kind of white or red corn) from the seeds of Juvāra, only maize from the seeds of maize, mango-fruit from the seeds of mango etc. The seeds of all are different. But the seed in the form of God is extraordinary inasmuch as the world having diversified forms is begotten from that one seed only—

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

(गीता १४।४)

sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ,  
tāsām brahma mahadyoniraham bījapradah pitā.  
(Gītā 14/4)

“Of all bodies that take birth from different wombs, this Primordial Matter is the mother and I am the procreating Father, O son of Kuntī.” (Gītā 14/4)

There was God even before the creation of the world—‘सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्’ (छान्दोग्य० ६।२।१)—‘sadeva somyedamagra āsīdekamevādvitīyam’ (Chāndogya. 6/2/1)—“O you Amiable (Aspirant)! In the beginning this Sat (The Existing Entity) was there—only one and without the second.” (Chāndogya. 6/2/1) And in the end also only God will persist—“शिष्यते शेषसंज्ञः” (श्रीमद्भागवत १०।३।२५) “Śiṣyate śeṣasamjñah” (Śrīmadbhāgavata 10/3/25). “The same Entity will exist in the end.” (Śrīmadbhāgavata 10/3/25). Now, how

would be there any other entity in between? The import of the fact that only gold is perceived in the ornaments of gold and wheat is perceived in the agriculture of wheat, does not lie in perception and non-perception, but lies in expressing the oneness of the entity. All illustrations lead to the fact that the entity (i.e., Sat) is one, whether perceived or not. The Lord says—

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ (गीता ९।१९)  
amṛtam caiva mṛtyuśca sadasaccāhamarjuna.  
(Gītā 9/19)

“O Arjuna! I am immortality as well as death; I am being and non-being both.” (Gītā 9/19)

Immortality also is God's form and death too is God's form. Being is God's form and non-being also is God's form. If a beautiful flower is bloomed and fragrance is spread, it is also the manifested form of God and if there be flesh, bones and excreta spreading bad smell, it is also the same (i.e., the manifested form of God). God has assumed the forms of Rāma, Kṛṣṇa etc., and has also assumed the forms of a fish, a tortoise, a boar and what not. He may assume any of the forms, but it is only He. It is His sweet volition to appear in any form. He plays the role of the form He assumes. If He assumes the form of a boar, He performs the role of a boar and if He assumes the form of a human being, He does accordingly. He, in the form of Nṛsimha (the form of a human being and a lion together), licks Prahlādajī!

The Lord says to the sage Uttānka—

धर्मसंरक्षणार्थाय धर्मसंस्थापनाय च ।

तैस्तैर्वेषैश्च रूपैश्च त्रिषु लोकेषु भार्गव ॥

(महाभारत, आश्व० ५४।१३-१४)

*dharmasamrakṣaṇārthāya dharmasamsthāpanāya ca,  
taistairveṣaiśca rūpaiśca triṣu lokeṣu bhārgava.*

(Mahābhārata, Āśva. 54/13-14)

“For the protection of righteousness and for establishing Dharma (righteousness) on a firm footing, I manifest Myself in various forms and act accordingly by those roles and forms.”

(Mahābhārata, Āśva. 54/13-14)

The Lord does the Līlā (sport) of the golden age during the golden age (Satyayuga) and the Līlā (sport) of the iron-age (Kaliyuga) during the iron-age (i.e., the age of vice and irreligion—Kaliyuga). If a person is seen committing sin or injustice, we should understand that God is doing the Līlā (sport) of the Kali age. Assuming any form He may do any Līlā (sport); our sight should not deviate from Him. The Lord says—

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

(गीता ६।३०)

*yo mām paśyati sarvatra sarvaṁ ca mayi paśyati,  
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati.*

(Gītā 6/30)

“He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me.”

(Gītā 6/30)

It is like this. If snow and only snow lies everywhere, how can it be out of sight? Similarly, if God exists in all forms, how and where would He be out of sight? Behind whom would He hide Himself? The sum and substance is this—Only God and nothing else abounds in all (i.e., God and only God pervades everywhere). In that God, there is neither ‘I’, nor ‘You’, nor ‘this’, nor ‘that’; there is neither the past, nor the future nor the present. There is no creation, no new creation, no destruction, no universal destruction; there is no god, no human being, no demon; no beast, no bird and no evil spirit, no goblin; there is no animate and no inanimate; there is no movable or immovable. There is nothing except God. He alone has assumed many forms. He alone is manifested in infinite forms.

#### ④

All is God—this we may perceive or not, may know or not, may experience or not, but we must strongly admit that this is a concrete fact. If there is any mistake, it is in our assumption and not in reality.

There is no necessity of any action or object in realizing that all is God only, but only sentiment (Bhāva) is required. We have to change only our understanding. When there is an aspirant's introversion, there is nothing except God and when there is extroversion, whatever is perceived is the Līlā (sport) of God.

It is because of our inclination to lower nature that we are disinclined to God. If we are disinclined to the lower nature and are inclined to God, the master of the lower nature, we shall realize and become face to face with the reality—

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥

(गीता ७।१४)

māmeva ye prapadyante māyāmetam taranti te  
(Gītā 7/14)

“Those, however, who take refuge in Me alone, cross the Divine illusion.”  
(Gītā 7/14)

The Lord says—

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।  
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि॥

(गीता ७।१२)

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye,  
matta eveti tānviddhi na tvaham teṣu te mayi.  
(Gītā 7/12)

“Whatever entities there are, born of Sattva (the quality of goodness), and those that are born of Rājasa



(the principle of activity) and Tāmasa (the principle of inertia), know them all as evolved from Me alone. In reality, however, neither I exist in them, nor do they exist in Me.” (Gītā 7/12)

“न त्वहं तेषु ते मयि”—“na tvahaṁ teṣu te mayi”—“Neither I exist in them, nor do they exist in Me”—the import of this statement is not to get entangled in the modes (Guṇas). God is in all. He is in modes (i.e., Guṇas) also. But by getting entangled in modes, we become separate from God. If we, instead of accepting the existence of God and giving importance to Him, accept existence and importance of the modes (the Guṇas), we would be dragged in the cycle of birth and death—“कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु” (गीता १३।२१)—‘kāraṇaṁ guṇasaṅgo’sya sadasadyonijanmasu’ (Gītā 13/21)—“Attachment to modes is the cause of his birth in good and evil wombs” (Gītā 13/21). It is like this—in the wheat-farms only wheat is principal and not leaves and stalks. In the plant of wheat, the root is as inertia (Tāmasa), the stalk is Rājasa, Siṭṭā (the ear of corn) is Sāttvika and wheat (the grains of wheat) is beyond Guṇas. The farmer’s purpose is only to gain wheat. He labours hard, irrigates the field and adds manure into field only to get wheat. He has nothing to do with leaves and stalks, when he gains wheat, there being no importance of them according to his understanding. Similarly, the aspirant’s goal is only to achieve God and not the three qualities, namely Sattva

(the quality of goodness), Rājasa (the principle of activity) and Tāmasa (the principle of inertia). As the farmer is not concerned with the leaves and stalks though they are produced from the wheat, the aspirant is not concerned with the Sāttvika, the Rājasa and the Tāmasa objects, though they are created by God.

As the father gives the toy of clay by spending money to the child who wants it, similarly God comes in the form of the world, if we desire it. If we become the body, God becomes the universe. It is the (universal) law that nothing is known apart from the world, if one becomes the body.

All is God—this is not to be thought of, but to be accepted by the self. As soon as it is accepted, our view will change. The world is how we see it (i.e., the world is only in accordance with our viewpoint or vision). The whole world will be changed, if our outlook is changed! Therefore, let our vision be such that God may be perceived in all forms. This is the real faith (i.e., belief in God; theism).

Dhruva, the excellent devotee says—

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

भूतादिरादिप्रकृतिर्यस्य रूपं नतोऽस्मि तम् ॥

(विष्णुपुराण १।१२।५१)

bhūmirāpo'nalo vāyuh kham mano buddhireva ca,  
bhūtādirādiprakṛtirasya rūpaṁ nato'smi tam.

(Viṣṇupurāṇa 1/12/51)

“I bow down to Him Who has manifested Himself in the form of earth, water, fire, air, ether, mind, reason, ego and the primordial nature.”

If we internally possess attachment and aversion, we have learnt only intellectually and not accepted inwardly that “everything is God.” It does not lead us to salvation if we accept it intellectually, but it leads us to salvation if we accept it inwardly. If everything is God only, who would have attachment and aversion and towards whom?

निज प्रभुमय देखहि जगत केहि सन करहि बिरोध ॥

(मानस, उत्तर० ११२ ख)

**nija prabhumaya dekhahim jagata kehi sana karahim birodha.**

(Mānasa, Uttara. 112 Kha)

“Towards whom would he bear enmity, if he perceives the whole world as his Lord?”

(Mānasa, Uttara. 112 Kha)

The Sāttvika, Rājasa or Tāmasa sentiments, objects, action or entity etc., which are perceived by the body, senses, mind and intellect are God only. All quiverings of mind are God only. In this world, whatever is perceived, heard, thought, understood as good or bad, pure or impure, friend or foe, wicked or generous, sinful or virtuous—all this is God only. The body and the embodied, the field and the knower of the field, the lower nature and the higher nature, the perishable and the imperishable etc.—all this is God only. When

everything is God, how can 'I' be there? There is no existence of 'I', only there is 'Thou and Thou' alone—

तू तू करता तू भया, मुझमें रही न हूँ।

वारी फेरी बलि गई, जित देखूँ तित तू॥

tū tū karatā tū bhayā, mujhamem rahī na hūṁ,  
vārī pherī bali gai, jita dekhūṁ tita tū.

“Uttering ‘Thou,’ ‘Thou,’ I was transformed into ‘Thou’ and there remained no sense of ‘I’ness in me; I have surrendered myself to Thee and so wherever I see, I see Thee alone.”

Now, why is there delay in attainment of God? Attainment of God is instant. Suppose we see a river. If one, who knows, says that the river is the Ganges, our feeling would change as soon as we hear it. Our outlook is changed. What is the delay there? What exertion have we to do? What action or object is required? In accepting the fact that everything is God, no book is to be studied, no meditation is to be practised, nothing is to be contemplated, no hearing, thinking or profound meditation is required, no eyes are to be closed, no ears are to be closed, no nose is to be pressed. There is no need to go to the forest, to enter into a cave and to retire for the Himālaya! We have simply to merge our existence with God without keeping it separate. Only ‘Thou’ and ‘Thine’ are to be accepted leaving aside ‘I’ and ‘mine.’ Then there would remain no ‘Thine,’ but only ‘Thou and

Thou' would remain. Only God would remain in the place of 'I' also.

It is a principle that future is not expected for the thing which exists permanently and no action or object is required to achieve the thing which is everywhere. God, Who is attained by going anywhere, is existent absolutely where we are. There is no necessity of going anywhere or changing anything. Only mind is required to be changed. True aspiration should be there to achieve Him. He is accessible only by ardent desire. The person, who desires only attainment of God, attains Him instantly. There is delay for him who bears delay for want of true and ardent desire.

There is a way to attain a thing which is away. There is no way to achieve a thing which is omnipresent. It is achieved only by desiring it. Only God and nothing else is accessible by desire. God is unique and hence the desire for Him also should be unique. The world can't be achieved only by desiring it. It is achieved by 'doing', while God is achieved by 'not doing'. The aspirant must have internal (true) desire for God. God is not accessible, if the world is felt pretty and there is desire for it. One who feels the thirst for water inwardly, looks water. Similarly, one who feels the thirst for the world would see the world and one who feels thirst for God inwardly, looks God. If there is no thirst, the thing is not

perceived at all even though it is in front. The world disappears, if there is the thirst for God and God disappears, if there is the thirst for the world. He who has the inner thirst for the world creates the world — ‘ययेदं धार्यते जगत्’ (गीता ७।५)—‘yayedam dhāryate jagat’ (Gītā 7/5)—‘By which the whole universe is sustained’ (Gītā 7/5) and one who possesses the thirst for God inwardly, seeks out God — ‘ततः पदं तत्परिमार्गितव्यम्’ (गीता १५।४)—‘tataḥ padam tatparimārgitavyam’ (Gītā 15/4) ‘Then one should diligently seek that Supreme State (i.e., God)’—(Gītā 15/4). On account of the thirst for the world, like a mirage it appears to exist though it does not exist and God is being perceived when there is thirst for God even though He does not appear. When the thirst for God is aroused, no thought of the past comes to his mind, he does not have hope for the future and remains restless without attaining God at present.

## 6

Out of the three viz., the lower nature (Aparā), the higher nature (Parā) and God, the lower nature and the higher nature are the objects of knowing, but God is not an object of knowing, but He is the object of believing. God should be believed and cannot be known. How can the created know the Creator? How

can the effect know its cause? God has, therefore, stated in the Gītā—

वेदाहं समतीतानि वर्तमानानि चार्जुन।  
भविष्याणि च भूतानि मां तु वेद न कश्चन॥

(७।२६)

vedāham samatītāni vartamānāni cārjuna,  
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana.  
(7/26)

“Arjuna, I know all beings of the past as well as the present, nay, even those that are yet to come; but none (devoid of faith and reverence) knows Me.” (7/26)

न मे विदुः सुरगणाः प्रभवं न महर्षयः।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः॥

(१०।२)

na me viduḥ suragaṇāḥ prabhavam na maharṣayaḥ,  
ahamādirhi devānām maharṣīṇām ca sarvaśaḥ.  
(10/2)

“Neither gods nor the great sages know the secret of My birth (i.e., My appearance in human form out of mere sport); for I am the prime cause of gods as well as of the great seers.” (10/2)

We do not know our parents, but only believe them inasmuch as we did not see them at the time of birth as it was quite impossible to see them. Similarly, we can't know God also, but only can believe Him. It is absolutely impossible to know the father as compared to the mother, because our body was already formed at



the time when we were born from the womb of our mother, but there was no existence of our body when the father begot us (i.e., when he placed the seed in the womb of our mother). God is the Father of the whole of universe—‘अहं बीजप्रदः पिता’ (गीता १४।४)—“aham bījapradah pitā” (Gītā 14/4)—“I am the procreating Father” (Gītā 14/4). “पिताहमस्य जगतः” (गीता ९।१७)—“pitāhamasya jagataḥ” (Gītā 9/17)—“I am the Father of this universe” (Gītā 9/17), “पितासि लोकस्य चराचरस्य” (गीता ११।४३), “pitāsi lokasya carācarasya” (Gītā 11/43)—“You are the Father of the animate as well as the inanimate beings” (Gītā 11/43), “ममैवांशो जीवलोके” (गीता १५।७), “Mamaivāṁśo jīvaloke” (Gītā 15/7)—“The individual soul is My portion in this world of life” (Gītā 15/7). Therefore, God can only be believed. It is absolutely impossible to know Him. It is like this. We can’t refrain from believing our parents. If we admit existence of our body, we must admit our parents’ existence. Similarly, we can’t but admit God. We must admit existence of God, if we admit our own existence, because how can there be effect without cause? From where did we come without God? No one can deny or refuse the existence of God saying “There is no God,” as none can deny or refuse one’s own existence, saying ‘We do not exist’. We can only believe that everything is God only, but we can’t know it inasmuch as it is beyond understanding and understanding (i.e., intellect) is under the sphere of it.

## 7

There are three steps to realize that everything is God. They are as under as per order—

- (1) Everything belongs to God only.
- (2) Everything is God only.
- (3) Nothing at all has ever been except God.

Everything which is seen and heard is acquired and lost. That which we have got is to be lost. There is no doubt in this at all. In the whole of universe, an object of the size of a sesame seed even, is not ours. That which is seen and heard is all the lower nature (i.e., अपरा प्रकृति—the Aparā Prakṛti) which belongs to God. The Lord has declared the lower nature as “My nature”—“अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा” (गीता ७।४)—“ahamkāra itīyaṁ me bhinnā prakṛtirasṭadhā” (Gītā 7/4)—“Earth, water, fire, air, ether, mind, reason and also the ego—these constitute My lower nature eightfold” (Gītā 7/4) and the higher nature has also been declared as “My nature”—“प्रकृतिं विद्धि मे पराम्” (गीता ७।५), “prakṛtiṁ viddhi me parām” (Gītā 7/5)—“Know My higher nature” (Gītā 7/5). Then, what object is ours? Everything has been of God! Therefore, whatever is perceived, belongs to God—if this is sternly accepted, our course of discipline (Sādhana) would start. It would not start till we admit as our own the things we have

acquired. By considering our own the thing or the person we have come across, neither discrimination nor trust would be strengthened. Saints and devotees, therefore, have never admitted the world as their own. On the contrary, they have considered God only as their own — “मेरे तो गिरिधर गोपाल, दूसरो न कोई” — “mere to giridhara gopāla, dūsaro na koī” — “Only Giridhara Gopala (i.e., God who held the mountain and who protected cows) is mine, and none else.” Even ‘I’ is not ours, but it is of God only. Body, senses, mind, intellect, vital air etc.,— everything belongs to God only.

No sooner is accepted the truth that ‘everything belongs to God only’ then the truth that ‘everything is God only’ would manifest inasmuch as this world is simply the imagination of the self. The world exists neither in the view of the noble soul (i.e., the great saint who has realized the Ultimate Truth) nor in the view of God, but is in the view of the individual Soul (Jīvātmā). In the view of the noble soul, everything is God only — “वासुदेवः सर्वम्” (गीता ७।१९) — “vāsudevaḥ sarvam” (Gītā 7/19) — “Vāsudeva (All pervading God) is everything” (Gītā 7/19). According to the Lord also, all that is manifested and unmanifested is He alone — “सदसच्चाहमर्जुन” (गीता ९।१९) — “sadasaccāhamarjuna” (Gītā 9/19) — “Everything which is manifested and unmanifested is Myself, O Arjuna” (Gītā 9/19). But the individual self has sustained the world in his intellect on account of his own attachment and aversion—

“ययेदं धार्यते जगत्” (गीता ७।५)—“yayedam dhāryate jagat” (Gītā 7/5)—“By which the whole universe is sustained.” (Gītā 7/5). Really speaking there is not even the trace of the world. Only God pervades all places, time, objects, individual beings, incidents, situations etc. If we do not understand this fact, our understanding is faulty and not the Ultimate Truth. Truth would remain truth, even though we do not understand it. How can it be untrue? An aspirant may do whatever he wants to do, but he must have to admit the truth in the end.

After realizing ‘वासुदेवः सर्वम्’ ‘vāsudevaḥ sarvam’—‘The Lord is everything’, there would not remain ‘सर्वम्’—‘sarvam’—‘everything’ also. This has been named ‘Final absorption’ (आत्यन्तिक प्रलय—Ātyantika Pralaya) in the Śrīmad Bhāgavata (12/4/23—34) and this has been called as ‘Ultimate Repose’ by the noble Tulasīdāsajī—‘पायो परम बिश्रामु’ (मानस, उत्तर० १३०।३)—‘pāyo parama biśrāmu’ (Mānasa, Uttara. 130/3)—‘Achieved the ultimate repose.’ As in the case of agriculture of wheat, so long as agriculture remains, leaves and stalks also are perceived, but in the end, only wheat remains; similarly the import is this that only Vāsudeva (i.e., All-pervading Lord) is there. Nothing else is there, never it was, never would it be and never can it be. By this, it is proved that nothing has been ever created except God. This state is indescribable, because there remains no describer.

The Lord says—

सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया ।

परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥

(श्रीमद्भा० ११।२९।१८)

sarvaṁ brahmātmakam tasya vidyayā'ṭmamanīṣayā,  
paripaśyannuparamet sarvato muktasamśayaḥ.

(Śrīmadbhā. 11/29/18)

“When an aspirant bears the understanding of God pervading everywhere, he perceives that everything is God only. Then being free from this notion also, he should become tranquil and then all doubts are removed automatically.” (Śrīmadbhā. 11/29/18)

The import of the word ‘उपरमेत्’—‘Upamet’—is this that the aspirant gets rid of this state also i.e., he forsakes this state of viewing everything as God also, because ‘everything’ does not persist in his view; Only God remains. The sum and substance is this that the devotee, having been dedicated to the Lord pervading everywhere, merges himself also into Him, then, there does not remain the dedicated, but only God in Whom he has sought refuge remains. This is real surrender. After this sort of real surrender (refuge), Supreme love (devotion) is achieved—“मद्भक्तिं लभते पराम्” (गीता १८।५४)—“madbhaktim labhate parām” (Gītā 18/54)—“He obtains Supreme devotion to Me” (Gītā 18/54). Then God voluntarily becomes two out of one for the purpose of love-sport—

द्वैतं मोहाय बोधात्प्राग्जाते बोधे मनीषया ।

भक्त्यर्थं कल्पितं (स्वीकृतं) द्वैतमद्वैतादपि सुन्दरम् ॥

(बोधसार, भक्ति० ४२)

**dvaitam mohāya bodhātprāgjāte bodhe manīṣayā,  
bhaktyartham kalpitam (svīkṛtam)  
dvaitamadvaitādapi sundaram.**

(Bodhasāra, Bhakti. 42)

“Cognition of duality before realization of the Ultimate Truth is for illusion; but after realization, duality accepted for devotion is more delightful than non-duality.”

(Bodhasāra, Bhakti. 42)

This love (i.e., devotion) increases at every moment inasmuch as it has taken place by the sweet volition of the Lord. Therefore, the devotee and the Lord conjoin\* (become united) sometimes, while sometimes they become two. These identification and separation in devotion take place by the sweet volition of the Lord and not by that of the devotee. Even the liberated souls want this love (i.e., the supreme love), because subtle ego persists even after attainment of Yoga and Self-realization, but this subtle egoistic notion also subsides totally when the Supreme Devotion is achieved. That is why it is stated—

प्रेमभगति जल बिनु रघुराई । अभिअन्तर मल कबहुँ न जाई ॥  
(मानस, उत्तर० ४९।३)

premabhagati jala binu raghurāi, abhiantara mala kabahū na jāi.

(Mānasa, Uttara. 49/3)

\* This subtle ego does not become the cause of birth and death, but becomes the cause of difference of opinions. On account of this subtle egoistic feeling, there are differences of opinions among the preceptors and their philosophical thoughts.



“Without the water in the form of the Supreme Devotional Love for the Lord, internal malice never subsides.”

(Mānasa, Uttara. 49/3)

## CONCLUSION

This universe is the first incarnation of the Lord—  
 ‘आद्योऽवतारः पुरुषः परस्य’ (श्रीमद्भा० २।६।४१)—“ādyo’vatāraḥ  
 puruṣaḥ parasya” (Śrīmadbhā. 2/6/41)—“The Puruṣa  
 (in the form of the universe) is the first incarnation of  
 the Supreme” (Śrīmadbhā. 2/6/41). One and only one  
 Lord becomes many by assuming diversified forms and  
 then becomes One having cast away this multiplicity  
 of forms. He remains one even though He is diversified.  
 To remain as One or to become manifold—this is His  
 sweet volition, His sport. What would be the difference  
 in gold, if there are hundreds of ornaments made of  
 gold and then those ornaments are melted into gold  
 or many a toy be made of the same sugar and then  
 toys be changed into sugar again? In the same way,  
 what difference would it make in God if He became  
 the entire universe? Reality is one only and would  
 remain one only. Apart from that Reality nothing has  
 ever been, would ever be or can be. Only God alone  
 existed, exists now and would exist. That same God  
 alone assumes the forms of the Lover and the Beloved  
 and indulges in love-sports. Only in attaining that  
 Supreme Love, increasing at every moment, lies the  
 perfect fulfilment of human life.

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